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ABSTRACT

A discussion of the problems involved in developing a valid program for cooperation in international education begins by stressing the distinction between education and schooling: the first an age-old experience derived from the whole culture, and the second a relatively new concept devoted to mastering material which someone has decided is important for the success or security of the community or individual. International education should encourage the discovery of new ways of understanding situations or mastering comprehensive learning techniques. It should deal with society's current needs and use the cultural resources of all countries. The underdeveloped and the advanced nations each have their own problems, but each can contribute something of great value if national self-interest and the old imperial-colonial attitudes can be overcome. With the increasing rapidity of change in all countries, there is a worldwide need for viable educational programs which will transcend national boundaries. UNESCO is an existing agency which, given sufficient support by the major nations, could serve as the focus for national, professional, and institutional initiatives for genuine cooperation before it is too late. (MBM)

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COOPERATIVE INTERNATIONAL EDUCATION

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BACKGROUND PAPER I

Prepared for the World Conference on Education
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the ASCD Commission on International Cooperation in Education.

Edited by NORMAN V. OVERLY

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Contents

Foreword iv

Preface v

Chapter I.
International Education for a Developing World. 1

Chapter II.
The Roots of Inadequacy. 17

Chapter III.
Toward a Great Education 35

Chapter IV.
The Possibilities of Worldwide Cooperation. 50

Foreword

The members of our Association, no less than other educators, approach the theme of international cooperation in education with a diverse set of assumptions. Such terms as international education, international understanding, comparative education, or world education have been used to encompass all manner of programs and concerns. Existing assumptions and various approaches to international education have served and may continue to serve particular groups and purposes. However, as the Commission on International Cooperation in Education pursued development of its program for ASCD, it became abundantly clear that a fresh perspective was needed—one which would stimulate thinking and action in international education in future decades.

While contemplating the best procedure for sharing the Commission's emerging rationale, a copy of a manuscript by Willis Griffin and Ralph Spence came to our attention. In large measure they had been exploring the basis for international cooperation in education in terms similar to those of the Commission. Professors Griffin and Spence very generously acceded to our request to use part of their work. We are grateful to them for their generosity and efforts which have resulted in this background paper.

We are most pleased to present their statement. We hope that it will stimulate each reader to reconsider his understanding of international cooperation in education and to join with us in a search for more meaningful steps toward realization of international cooperation.

Finally, no opportunity should be missed to express our appreciation to Dr. Alice Miel and Dr. Louise Berman for their stalwart leadership in the Association and of the Commission. Without their foresight and assistance this series of background manuscripts would never have been drawn together.

December 1969

Norman V. Overly
Associate Secretary, ASCD;
Conference Director,
World Conference on Education

Preface

Our fifteen years of working with educators from other countries (primarily from South Asia) make us acutely aware of the need for and the possibilities of greater cooperation in education throughout the world. Working with these colleagues we have come to appreciate more fully the richness of other cultures and to see our own in a better perspective. Each society has something to contribute to others and, to be truly successful, international cooperation in education should be viewed as a shared task among equals.

In countries where only a few ever have access to schooling, we saw more clearly how the total culture contributes to the achievement of wisdom. We realized that in the United States of America we have come to equate illiteracy with ignorance but that in other countries, where the opportunity to learn to read and write was not available, men and women found other resources to help them grow in the ability to make wise decisions. Consequently, we saw the role of the school in the total educational future as one, but only one, of many effective educating forces.

We are impressed with the many possibilities of building better understanding among peoples—improved school and college curricula, teachers with backgrounds and experience with other cultures, student exchanges, college cooperation with colleges in other countries, specialists from one country working with compatriots in another on planning, efforts to establish a World University, and many more. The range of activities and the numbers involved are growing steadily and we hope the quality of associated efforts is also. We believe, however, that these activities leave relatively untapped what might be a great force—nations joining together to build a Great Education, one appropriate for the interdependent and technologically precocious world of the 21st century. In the extent to which societies have this need they are all "underdeveloped."

We have tried in this monograph to communicate the excitement and challenge of this idea. We are aware of the difficulties—the variety of loyalties that enmesh people everywhere and tend to render them ambivalent on so many crucial issues. We agree with the remark that it takes a statesman to reconcile conflicting principles—what has been called the art of the possible. We think this kind of leadership can be found. Sharing ideas is becoming technologically easier and scientific clues for developing a common conceptual framework are beginning to emerge. A growing number of persons are raising questions about social goals. The time may be ripe for sharing efforts to find answers.

We trust this monograph may contribute to this end. Our illustrations are meant to stimulate and are not blueprints. The big problem is to locate the leadership in a few countries to make a start. UNESCO has a number of related programs; the ASCD World Conference on Education has a similar focus; there are others. Research, experimentation, and evaluation are crucial elements in the needed forward thrust. The task merits the efforts of a wide variety of agencies and groups; coordination of effort is necessary for an effective impact.

Special mention should be made of the designation of 1970 by the United Nations as International Education Year. We hope this monograph will make some small contribution to the many projects planned by UNESCO and other agencies to promote the cause of education worldwide.

We have been fortunate over the years in the colleagues with whom it has been our privilege to work. We cannot begin to name them. We would like to express our appreciation to two whom we have found particularly stimulating: R. Freeman Butts and Clarence Linton.

1969

Willis H. Griffin

Ralph B. Spence

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Chapter I

International Education for a Developing World

The Need

Cooperative International Education is defined herein as the world-wide shared endeavor to help build (a) educational programs in each country which are uniquely related to its needs, and (b) a system of co-ordinated educational activities among all countries, both appropriate to the interdependent, multi-cultured world of today and tomorrow. The elaboration of this definition, the examination of the assumptions underlying it, and the development of illustrations of what it would mean in various countries and world-wide will be the purposes of this monograph.

The term international education has been used to refer variously to curriculum content that deals with other countries and societies, with international relations among countries, exchange of students between countries, assistance to other countries for educational development, training of specialists for diplomatic and other international work, cultural relations programs between nations, and the general informing of the public on world affairs.(1) We shall use the term to mean all these things and more, but our emphasis shall be on international cooperation.

The surge of nationalism in the last half-century has raised new hopes for hundreds of millions of people and has raised new fears that inter-country frictions will detonate a world debacle. An effective basis for cooperative efforts among nations to enhance the building of a truly peaceful world is a critical need. Where is the challenge to the imagination sufficiently strong to lead nations to work together and "to study war no more"? The thesis of this paper is that the building and maintaining of civilizations which give meaning and zest to all men's lives could be such a challenge. Technological resources, now so often wasted on sedatives and sedition, could be more fully harnessed for the enrichment of life world-wide. The wisdom of all cultures, often used to justify separation of peoples, could contribute to the good life for peoples everywhere. The vast sums (150 billion dollars) spent annually for military training and hardware could be turned to the task of developing an education for world cooperation and unity.

We are trying to maintain a complicated machine with outmoded tools. Our patterns of social organization, including formal education, were devised for cultures in which change was relatively slow. Not only are these patterns outdated and rapidly becoming more so, but also we have not yet generated in any culture the idea that these are matters to which the concept of invention can be applied. The inherent belief "there must be a better way," which has undergirded man's amazing achievements in the technological area, needs to become the basis for looking at our political, economic, and educational arrangements.

All nations have this need and no nation yet has made a significant start toward meeting it. In this respect all are underdeveloped and therefore can be included in the term "developing nations." It is this common condition among nations that offers a challenging opportunity for collaboration. It is upon this possibility that we place the focus of international education. If ways can be found for cooperation on this tremendous task, there will be greater hope for a gradual increase in other joint endeavors and for a reduction in the tensions which threaten to ignite a world conflagration.

Education and Society

It should be noted that education cannot furnish the total answer to the building of a cooperative, peaceful world. A variety of inputs from economics, political science, public health, and other areas are necessary for a functioning society. Children have to be fed before they can profit from schooling; jobs must be available after youth have been educated for them; ways must be found to finance desirable educational programs. Education, broadly defined, has, however, a central role to play. In all countries it is a main instrument for building and maintaining appropriate behaviors. In democratic societies, where voluntary action is preferred to coercion, education is crucial to achievement of required leadership and wide participation of all members.

In addition to the societal view of education, there is the individual view. Educational activities need to be planned to provide maximum opportunities for each person to achieve to the fullest of his capacities. This calls for opportunities increasingly tailored to individual abilities and interests and not for mass education. Ideally there should be no conflict between the two viewpoints, since society should want the fullest possible development of each member and each member should want his society to be the best possible. In actual situations, however, choices have to be made and conflicts may develop to the point where the two views are treated as irreconcilable opposites. We reject this dichotomy and will try to show how a more comprehensive consideration of the total educational picture for any society can lead to a gradual resolution of current differences in viewpoint.

National and International Programs

A major task in elaborating a comprehensive approach to international education is to achieve a balance between too much and too little—to generate the enthusiasm of a great undertaking but to identify initial steps commensurate with the resources likely to be available. Cooperative International Education, to be effective, depends upon quality education in each country; and one of its contributions to national programs is to help identify the program criteria which make sense in an interdependent world. It is possible to generate inter-country activities of merit and at the same time to undercut and negate their effects by a chauvinistic educational posture. This monograph will endeavor to illustrate ways in which Cooperative International Education can contribute to national programs. There are, of course, many educational concerns in each country with which international cooperation will have only a marginal relationship.

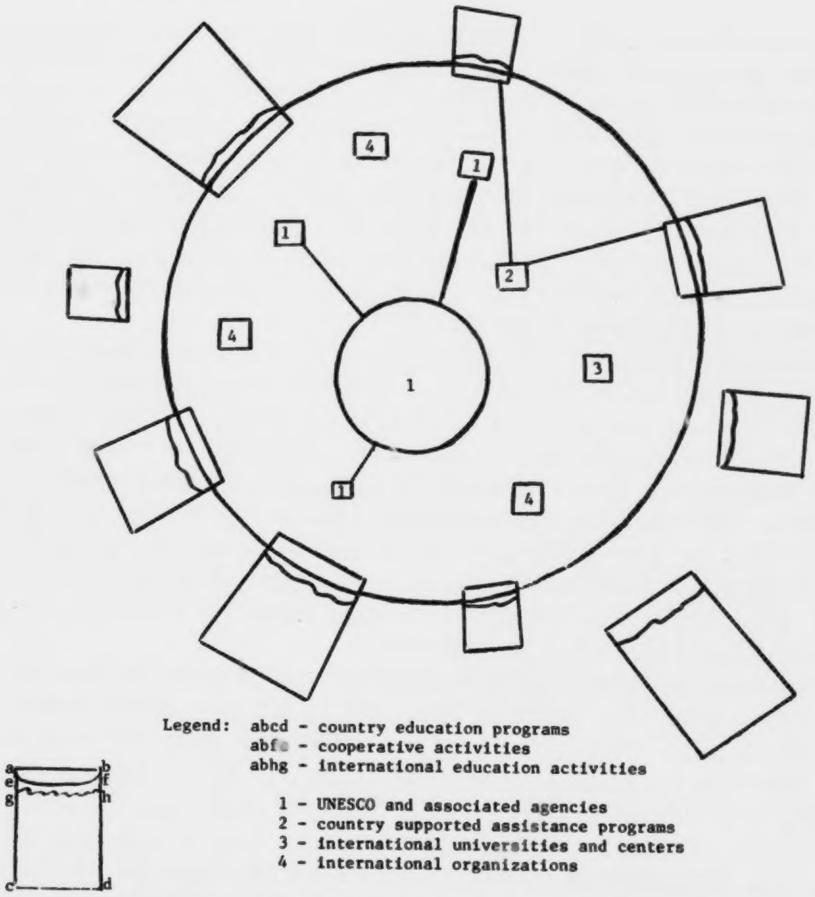
Our central point is that the development of national educational programs adequate for today's world certainly can be facilitated and perhaps can be achieved only by inter-country cooperation. All nations can contribute needed insights. This shared search for quality education can help nations learn to work together. As we noted above, in respect to quality education, all nations today are underdeveloped. The more technologically advanced ones are further ahead in aspects of mass education and technical training, but they cannot be considered ahead in working out a program that accommodates the variety of goals and abilities requiring recognition. In this sense we can consider the United States, England, and France to be underdeveloped in different as well as similar ways to Pakistan, Nigeria, and Peru.

The relationship between Cooperative International Education and the education programs of individual countries can perhaps be better seen by reference to Figure 1 on the following page. In this chart, the area within the large circle represents Cooperative International Education and the trapezoidal boxes around the edge represent national education programs. The differing sizes of boxes indicate that some programs are for a few million persons and some have to deal with many millions. Each total program has an international component, indicated by a wavy line to show that there is no sharp delineation between what can be considered international and what is national.

All programs will have an international component but not all nations currently choose to become involved in a broad cooperative approach to education. The circle representing cooperative activities, therefore, does not involve all countries. Some of the nations choosing not to be generally included have interactions with selected others. The Peoples Republic of China, for example, has a variety of educational interchanges with a number of countries but currently does not participate beyond these self-selected enterprises. Such nations presently are outside the group likely to cooperate in the activities outlined in this paper, although there are exceptions and variations. Hopefully the idea being presented in this monograph would help move toward a comprehensive pattern of cooperation and away from competitive systems.

Within the large circle are small rectangles to represent resources for international educational cooperation. The major one, of course, is United Nations Educational, Scientific, and Cultural Organization, with its various activities and regional centers (1,1a in Figure 1). For educational programs, UNESCO is the focal agency, but all United Nations agencies have a part to play. One of the important aspects of the needed approach is to find ways of interrelating their resources more effectively for education. In addition to the United Nations cluster, there are regional and national activities designed to help Cooperative International Education (2, 3, and 4 in Figure 1). The Colombo Plan, the Agency for International Development program of the United States of America, and other nationally supported assistance programs are illustrations.(2) International professional organizations such as the World Confederation of Organizations of the Teaching Profession, universities such as The American University of Beirut, and agencies such as the East-West Center in Hawaii are other potential resources.

The diagram is a two-dimensional representation of the current situation and only partially conveys the dynamics that we wish to emphasize. What we wish to communicate is the need for added emphases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Legend: abcd - country education programs
abfe - cooperative activities
abhg - international education activities
1 - UNESCO and associated agencies
2 - country supported assistance programs
3 - international universities and centers
4 - international organizations

Figure 1. Cooperative International Education

The major circle represents cooperative efforts among nations to build educational programs needed for today and tomorrow.

on planned activities between and among countries and with the resources of international agencies and groups. As a result there should be improved activities for exchange of personnel, more cooperative efforts to improve materials and methods for teaching about other countries and about the implications of world interdependence, joint research on problems mutually identified, shared data on the outcomes of educational innovations, and many other matters. With these kinds of help each nation can move toward an education adequate for its role in the 21st century and in turn can contribute to the thinking of others, leaving each free to make its own choices. The growing number of international education activities in recent decades should be viewed as valuable initial explorations. They should be analyzed, strengthened, and greatly expanded in order to help build the Great Education for the Great World Civilizations of the coming century.

The importance of seeing the total culture as the great educator cannot be overstressed. What is done in formal educational institutions needs to take into full account the cumulative effect of cultural tradition—values, customs, social institutions—and current national goals and development efforts. It is also necessary to take into account the fundamental changes that are occurring in the world which have an impact on every country's educational planning.

Changes in the World Situation

We list first some of the changes that are taking place and which have not been fully recognized in planning. We do not attempt a complete analysis but suggest certain dominant features which seem to have implications for cooperative educational efforts. Education is not currently very responsive to these changes; in fact, some responses may have been the wrong ones, such as quantitative expansion, in many countries, of traditional patterns of schooling.

1. No longer is it expected that large groups of people will be born, grow to maturity, and live out their lives in isolation from other peoples of the world. Revolution in communication and travel and the expanding interests of peoples concerning other parts of the world make such isolation increasingly unlikely, even if some were to desire to remain aloof.

2. No longer is it accepted that large groups of people anywhere in the world should continue to exist in conditions of poverty, ignorance and superstition, disease, high infant mortality, and general hopelessness. The "revolution of rising expectations" has penetrated the people of backward nations and the neglected groups within affluent societies, and it is penetrating the protective assumptions of the powerful and wealthy nations and classes.

3. No longer is it assumed that certain peoples and nations are destined to dominate and rule over other peoples and nations. The crumbling of empires after World Wars I and II and the emergence of large numbers of new nations testify to this change. More recently, the dominant role of the United States and Russia in world affairs is increasingly questioned by other nations.

4. No longer is it widely accepted that certain races and ethnic groups are innately superior while others are innately inferior. Both among nations of different racial and ethnic make-up and between majority and minority groups within nations, a new attitude regarding race and cultural background is emerging.

5. No longer can orthodox religion and other elements of traditional culture be relied on to maintain stability and order. Among the educated and the young in countries around the world, there is a turning away from traditional thought and controls and a searching for new forms, life-styles, and guiding principles.

6. No longer is it assumed that the adoption of ideas and practices from the technologically more advanced countries will make an automatic contribution to correcting the "underdeveloped" condition of countries not so far along technologically. It has been learned that assistance programs can make more of a contribution through coopera-

tive approaches to creativity, motivation, and process than by trying to provide "answers" to problems.

Some Basic Assumptions

In the light of such pervasive changes in the world picture, equally pervasive changes must be made in country educational programs. Only intense cooperative efforts among countries can achieve educational programs adequate for today and tomorrow. One of the first cooperative tasks will be to share thinking about major assumptions and to search for agreements that will provide both for the unique qualities for individual programs and for the common ground necessary for a peaceful international understanding. Here we list the assumptions which permeate this monograph; they may illustrate the kinds of assumptions on which agreement is needed for cooperation.

1. The world situation demands a more profound and effective contribution from education. The experience of recent years with attempts to bring about rapid development largely through economic planning and the introduction of technology has been disappointing. More and more recognition is being given to education as the means of bringing about changes in human institutions, attitudes, and processes necessary for developmental change.

2. No country has an educational program equal to the times. All countries have problems and needs potentially responsive to education but relatively untouched by it. In no country has education changed in keeping with changing needs. Education has not become engaged significantly with the crucial problems facing the world. Innovation, creativity, experimentation, and reorientation of purposes are needed everywhere.

3. More of the same kind of education is not the answer. Significantly reconstituted educational programs are needed to produce necessary changes in society and in people; new programs must be qualitatively different and they must produce results on a broad scale in economic periods of time if they are to meet the challenge of the times.

4. New insights into human behavior, increasingly refined concepts of social change, and invention of new means of communicating, teaching, and learning make possible an education vastly superior to current programs. Educational planning must become sophisticated in making use of these new tools.

5. To be effective, education must be conceived as broader than "schooling." It seems unwise to put forth great effort to change traditional educational institutions—schools, colleges, universities—while ignoring other powerful educating influences which not only have a contribution to make but which effectively cancel the effects of "schooling" when they pursue purposes and directions often antithetical to the real needs of a changing society. Commercial television is an example of a

counter-educational force in the United States, for example, and the enculturating power of the traditional family is similarly contradicting of new educational goals in a society such as Pakistan.

6. The contribution of education to development can be more fully appreciated when development is conceived as being broader and more fundamental than economic and technological. Development is a social process rather than a static level of economic attainment; it applies to so-called "advanced" countries as well as so-called "underdeveloped" countries. It relates to matters of human spirit and will, values and aspirations, human relationships, ideas and ways of thinking, leadership and planning abilities, awareness of alternatives, social control over science and technology, recognition of the ways of other peoples, awareness of responsibilities in the world community, and sensitivity to the social, cultural, and intellectual qualities necessary for organized and sustained effort toward agreed-on goals.

7. No country has a monopoly on answers to common educational development problems. Even those programs which seem to provide answers in one society are seldom transferable to other societies. Much that has been transplanted has not taken root and grown in the new environment, or it has become entrenched because it serves special interests often antithetical to general social progress.

8. Cooperation among the people and nations of the world holds promise of a more creative and imaginative approach to answers. Cross-stimulation of ideas from different cultures and cooperative searching for solutions, not the transplantation of practices across cultural borders, may hold the key to many problems.

9. Every country and people have contributions to make to a cooperative effort. These various contributions result from the richness of different cultural resources, varying experience in dealing with education and social problems throughout the ages, and fragmentary progress on individual aspects of education in recent decades.

10. The effectiveness of a country's contribution through cooperation depends in large part on the cultural integrity of its educational programs. A country which has borrowed its educational forms and content tends to have stifled its own creative tendencies. A country which has developed an educational program out of its own traditions and resources, to meet its problems and in keeping with its own directions, has had a creative experience out of which to speak across cultural borders in cooperative ventures.

11. Effective cooperation for educational development requires the invention and implementation of better means of cooperation. In part, improved cooperation will come with an increase in support for existing agencies and programs. In part, it will result from changed attitudes and approaches. In addition, it will result from the discovery and use of means not yet tried or known.

12. An important result of cooperation in educational planning can be reoriented teaching in each country about the history, culture, society, and people of other countries, and about the world as a social system. In a real sense, the effects of current chauvinistic educational programs comprise a formidable obstacle to efforts for cooperation and for world peace and harmony; every country teaches the superiority of its way of life and either neglects or distorts what is taught about other countries and their ways of life. This has to change if the world is to survive as a harmonious unit in the universe.

13. Effective cooperation in education, hopefully, will set precedents for cooperation among nations on other matters, contributing to a basis for durable peace and human progress.

Rapid Change

It is difficult to view current man in the perspective of his historical development. It is estimated that man as man has a history of about half a million years. For more than 90 percent of that time changes from one generation to another must have been infinitesimal. Gradually, however, man did develop a culture and as it gradually accumulated new concepts, change became more rapid. However, until well into the period of the industrial revolution, a mere hundred years ago, change was still so slow that the general patterns of social organization were sufficient to maintain reasonably stable societies. It is frequently said that the average man living in 1850 would feel more at home in societies of a thousand years earlier than in Western culture today. For many peoples of the world today this is still true.

Change has now reached a point where knowledge in some areas is out of date in 10 to 20 years. This means that we have gone beyond the stage only recently arrived at where one generation lived in a world different from its fathers, to a rate of change where a single generation no longer can live on what it learned in its youth.

Deliberate education was instituted by societies to preserve cultural gains—to ensure the passing on of what was considered the knowledge and skills essential for maintaining the society. These were the things that "had worked," the traditions. Change was viewed with considerable distrust; formal education was not intended to prepare for change but to conserve traditions.

Today the focus of education has changed.(3) While there is still value in knowing the past, the purpose for such knowing has to be very clearly the finding of new and better ways of doing what is needed. Too intensive saturation in the old ways can be a handicap; it can keep one from seeing new patterns. The content of education is still man's heritage of knowledge but the purpose is to find new and better ways of meeting man's needs. This calls for new patterns of education. In place of educating for a predictable world, we have to educate for a largely unpredictable world.

All Countries Need This New Education

Affluence tends almost inevitably to carry a halo. It is assumed that if a man, or a nation, has great material wealth, then all of the qualities of the "good life" are also present. The Western nations, through the development of technology, achieved an unprecedented affluence of material goods. It was widely assumed, therefore, both in these countries and in less economically developed countries, that the educational systems of affluent countries must be the best. These systems were, and in a way still are, impressive. The percentage of youth in school, the length of programs, the variety of materials, the training of the teachers were all impressive. What did not show was the limitation of these programs, their failure to develop values and wisdom commensurate with the technical skills. These Western nations are now facing the bitter reactions to this sterility.

The Best of World Thinking Needed

Change still comes slowly in most aspects of our cultures. A considerable number of persons in the technologically advanced countries and a growing number in the less advanced countries have come to expect change in technology, but this does not carry over to patterns of governing or of educating. Affluent American cities cling to their outmoded governmental units and frequently vote down funds for urgently needed improvements.

We stated above the basic assumption that a drastically different pattern of education is required for modern society, where change is as dominant a factor as it currently is. Extending the present program to more persons or introducing new devices to improve the quality of present instruction will not do. A reexamination of national purposes and the integration of all the educational resources of the community are required.

To devise ways of adequately changing the social patterns for the world of today and tomorrow is a tremendous task. Its importance is heightened by the rapid growth of the world's population. The pressures of peoples upon peoples and the dangers of totalitarian answers to crisis situations call for educational programs of unparalleled excellence. The utilization of the best of the world's thinking is clearly indicated.

It was noted above that no nation has yet made a significant start toward the quality of education required. This hopefully can be an asset. If countries, rich and poor, large and small, can come together as equals in a great search, it could be a way of transcending present conflicts between nations. Wisdom knows no boundaries except those of ignorance and apathy. In matters of value judgments, insights can come from many sources. The lack of models of success, instead of being a detriment, could be the basis for a new cooperative thrust.

World Cooperation for a Great Education

Cooperation is a relative term and difficult to define. As differences in the comparative strengths of cooperating parties increase, the achievement of activities viewed by all parties as genuine cooperation becomes increasingly more difficult. What may be genuinely viewed by the strong as cooperative endeavors, may be viewed by the weak as imposition. Lack of alternatives may lead to acceptance, but the total score for cooperation would be low.

It is one hypothesis of this paper that the search for adequate educational programs can be a basis for genuine cooperation. The difficulties of any cooperative undertaking are many and they tend to increase as the number of participants increases. The current surge of strong nationalisms, partly as a genuine reaction to colonialism and partly as a device to obscure ineffective economic programs, adds to the difficulty. At the same time, education, along with the fruits of science, might be something that all countries value highly and would be willing to share efforts to achieve. Education, at least currently, is seen as less directly related than science to military efforts, and therefore might be even more acceptable.

The big hope for education as the basis for cooperation lies in the possibility that this is something to which all can contribute. This is the most essential element of effective cooperation. On the side of purposes and values, education needs the insights that can come from a variety of approaches. Quantity is not an essential factor and small countries might find clues that could add to the common search.

Culture-wide Planning

The new education we are striving for must deal with attitudes. In a time of change, when education must be future-oriented, the building of appropriate attitudes is fundamental. Since attitudes are influenced by the total range of experiences the person has, educational planning must be based upon a careful analysis of the impacts of the various cultural institutions—family, religion, vocation, recreation, mass media—as well as formal agencies, schools, and colleges. In achieving this broader approach, it will be helpful to maintain a distinction between the terms education and schooling.(4)

The terms tend to be used interchangeably. This necessarily leads to a lack of precision in discussions of national programs. While years of schooling may be a good general index of level of education, it blurs the fact that a number of persons with 12 years of schooling are basically illiterate as far as functional adaptation to modern living is concerned and that others with little formal schooling, through other means, have acquired great wisdom. Education is used to include all of the ways society intervenes to modify the behavior of one or more of its members when the intervention is not done primarily by force or subterfuge. Physical restraint by the police or deceptive statements by advertisers would not be included, although these kinds of interventions do have educational consequences in that they help determine a person's attitude toward some of his fellow citizens and, in the process, toward himself.

Schooling is used for those planned activities, set up in special institutions and currently used almost entirely for children and youth, which a society supports to assure its own continuance. The main body of the schools, therefore, is under the control of the power bloc in that country. The school is a relatively late, and, until very recently in human history, a very limited part of the total educational picture. It is like the part of the iceberg above water; because it is visible we tend to equate it with the whole.

Education is not limited to the induction of the young into society; it includes all ages. It is the growing awareness of this fact, stressed by the increasing rapidity of change, that has helped us pay attention to the larger educational picture. In most cultures, the impact of the culture on the individual has been so pervasive and so unchanging from generation to generation that members were not aware of it. As the quip has it, "Whoever may have discovered water, it certainly was not a fish."

In this setting education was an integral part of most living and did not have a separate label. Children learned from their elders and adults sometimes modified their practices after observing others, particularly from other cultures. Change, however, was often not highly valued, even in later historical periods when the efforts to alter common practice began to be more systematic. As the tribal lore accumulated in quantity and importance in the way of life and particularly after the development of written languages made possible greater accumulation of lore in all areas of life, more systematically organized patterns were needed. Schools were initiated, interestingly, at both ends of the age scale. Primary schools, mostly to assist the young in learning the religious traditions, and adult schools, to interpret the traditions, were established.

Our schools still are basically in the pattern of the early ones designed to pass on the tribal funds of oralized lore. All over the world, groups of 30 sit at the feet of older persons who mostly repeat what they learned previously in a similar process. Books and other printed materials have been increasingly added and, in the countries with advanced technologies, other teaching aids are appearing, but the pattern is one of mastering lore that someone decided was of value and not one of discovering new ways of meeting new situations or of mastering a comprehensive technique of how to learn.

Education, then, is a complex system of systems, of social inventions to help larger and larger groups of persons learn to live together in an increasingly technical environment, in which specialization makes communication more critical and at the same time more difficult. We use education to cover the range of interventions from the almost reflex behaviors to the most ultimate wisdoms. While training is necessary to make automatic (or almost so) a wide range of behaviors, the national goal must emphasize the development of wisdom in more and more of its citizens and in more and more of their actions. The determination of the minimum requirements, both in degree of wisdom and in percentage of the citizenry that achieve that minimum, is an important task for the social sciences. One of the aims of Cooperative International Education is to take steps that will begin to give us better information on such matters.

Country Integrity

It is difficult, but important, in a time when the economically affluent nations are becoming even more affluent, to look beyond or beneath the material aspects of nations and realize that none has an educational program adequate for the needs of a technologically-based, interdependent world. This in no way discounts the educational accomplishments that have been achieved. In the area of technical schooling and, at least in terms of effort, in the area of mass education, some countries have done things of importance; the sharing of such insights as have been been gained with other countries will be an important part of Cooperative International Education.

An effective educational program must have clear purposes; it is on this point that the affluent countries are finding that what seemed to be magnificent educational edifices are not adequate for today. The pitiful educational achievement of large sections of minority groups; the protests—nonviolent and violent; the unrest in universities around the world; the widespread feelings of estrangement, mainly in youth but not limited to them, are some of the evidences that gadgets are not the answer to the good life. The awareness of these inadequacies has come so recently that it is not yet realized how fundamental the reform of education must be. However, it adds strength to the argument that each nation must create its own educational pattern and not try to take over the program of another country. Colonialism is a persistent weed, all the more difficult to eradicate because less affluent countries tend to feel that if they can only ape the affluent ones, greater economic wealth will ensue.

In Chapter II, a more detailed analysis of what is required for a total national program of education, including greatly modified roles for the schools, will be made. It is sufficient at this point to agree that countries at all levels of economic development face a major task in rethinking their educational program. Another hypothesis of this monograph is that if this common need can be agreed upon, it will help to provide the humbleness that may engender more significant cooperative efforts among countries.

The emphasis upon national programs of education as the basis for an effective international education is a recognition of the current world situation. It is a starting point, not the ultimate goal. What represents the most effective pattern of organization for an interdependent, technological world will always be a constantly evolving goal, and one of the hopes for an improved education is that it may contribute to such ends. Regional goals and programs are currently receiving emphasis as a complement to national efforts. Butts has proposed "civilization building" as a pattern (5) and this represents something that nations could cooperate on while retaining as much autonomy as they desire. The major need is the acceptance of the notion of the continuous evolution of new forms of organization so as to encourage the willingness to look positively at new proposals. The scientific study of attitudes and how they are changed is basic to the improvement of interpersonal relations at all levels. It is through joint searches for new ideas that larger patterns of world organizations are likely to emerge.

Uniqueness and Commonality

This search for equality among nations in a world where "some are more equal than others" leads to a discussion of how uniqueness and commonality are to be viewed. How unique can the unique be?

The crux of the matter would seem to be the purpose of the activity being analyzed. Certain activities, such as operating a machine, permit almost no degree of freedom; others, such as painting a picture, permit little commonality. One of the interesting questions is whether, in the world of tomorrow, there is likely to be an increase or a decrease in the degree of freedom for uniqueness.

Training a person to fly an airplane would tend to put the emphasis on commonality, but there would be many aspects in which some variations could be possible. One could, for example, expect to find variations in pilot "style." Education in nutrition to ensure that a person has a sound diet again has certain limiting edges, but the degrees of freedom for individual variations would be greater. Certainly, no efforts for better nutrition should be allowed to destroy the unique qualities of the great world cuisines—French, Chinese, Indian, and many others.

In national programs, also, there are limits set by the actualities of the world today, and within such limits a wide range of variations is permissible. Just what the limits are for any country will always be a matter about which there are considerable differences of opinion; witness the range of opinions about just what a country can do regarding its currency. It should be one of the functions of Cooperative International Education constantly to refine our understanding of the international limits within which operations are possible and desirable. As was pointed out above, the presence of a range of approaches can contribute to a better understanding of such limits.

It seems likely that an emphasis on process offers a way of maintaining the uniqueness for each country while contributing to the development of common understandings that will contribute to growth in other national programs. Education always can be looked at in terms of purpose, process, and content. There is a tendency, as process and content become routinized over periods of time, to ignore changes which call for a reexamination of purposes and to maintain the program essentially unchanged. This is the current situation in all countries and is a major factor in our emphasis on a cooperative search for ways of identifying the functions of education when the focus needs to be on the future rather than on the past, as it has been up until now.

Purpose is primary, but the purposes of education must be determined by each country for itself. What Cooperative International Education can contribute is the improvement of processes by which (a) purposes can be defined, (b) available resources within countries can be mobilized, (c) scientific knowledge can be cooperatively extended, and (d) ideas shared among countries can be used in further refinement of national purposes. This is a tremendous task, the more so because of the sensitiveness of national feelings about purposes. To devise ways of cooperation that will be acceptable (and, hopefully, even welcome) to nations hypersensitive to the dangers of colonialism is a task that challenges the ingenuity and astuteness of the world's best minds. It is critical to the establishment of a stable family of nations.

The content of Cooperative International Education will be important, but again it is in the area of process that cooperation can be most helpful. For example, the effectiveness of efforts to increase understanding between peoples of two countries involves an understanding of the interrelation between attitudes and new information. What does a person of one country "see" when he views a film about certain aspects of life of people in another country? What factors are related to seeing different things in the same film or book or world happening? Cooperative search for answers to such questions could have significance in devising better methods in international education.

What has raised man above the other animals in his potential in the esthetic and cognitive aspects of living? It is cognitive potential that has enabled him to move ahead. It is this ability to identify subtle aspects of the environment, to store tremendous quantities of information about them, to relate items that seemingly have no relationship; to test the consequences of such relating, often without overt action; and to share experiences with others that have enabled man to build a culture that permits him "to stand on the shoulders" of those who have gone before.

In the international field the affective has been paramount. The assumption stated in the UNESCO charter that "wars begin in the minds of men" is actually a questionable premise, just as is the statement in the American Declaration of Independence that "all men are created equal." Each is based on the hope that "the minds of men" can learn to deal with these affective matters and help to provide the totality of arrangements that will increase the equality and peace for all. The new educational programs must learn how to use the cognitive to refine the affective. This is the hope of Cooperative International Education.

Current International Education Activities Can Contribute

In our analysis of national educational planning we stressed the central place of purpose. This means, of course, that countries will differ in the extent to which they wish to become involved in world affairs. We noted that there are limits, however, set by the growing world interdependence, and a major task of what we defined as Cooperative International Education will be to help countries assess the impact of international events upon the achievement of their purposes.

Educational activities across national boundaries have a long history. Scholars have sought savants; missionaries have sought converts; scientists have sought new data. With the decline of the colonial empires of the 19th century and the rise of nationalism, better understanding between countries has become more difficult at the same time it has become more necessary. The exchange of students and teachers, the work of international organizations, the technical assistance programs, the development of improved curricula about world situations are useful steps which need to be given a focus which can move them from their current rather incidental status to the core of educational programs necessary for a world of peace. Butts' "educationary" should be viewed as an important agent of international educational cooperation in the future.(6)

The various UN agencies have contributed significantly to the gathering and dissemination of facts related to the international situation. Agreement on definitions, on methods of gathering data, and on ways of reporting has strengthened the materials available to each nation. The educational use of this information is the critical matter; this is an area for study. What are the essential items to be included in the basic school curriculum? More important, how can adults, who are the decision makers, be informed of the changing world facts? What role can radio and TV play? How can we relate these activities to the understanding of one's own country and what it should try to be? As we showed in Figure 1, there can be no sharp line between what might be designated as the international component and the national component. Appreciation of this fact is a major goal for international education.

What we are stressing is that education about the situation of any country in the world context must be integrated into the total program. Some progress is being made along this line, as illustrated by cultural interchanges which help to give a more functional view of other societies. There is still a long way to go in relating such understanding to the unique purposes of one's country.

This is a ticklish task, particularly in the next decade or two as we struggle to work together as equals in the face of insistent nationalisms. The persistent fact of inequality of resources creates attitudes that make cooperation difficult. This is a brute fact that must be recognized. Our suggestion is that a start be made with a limited number of countries among which there are some bases for mutual understanding; initial efforts should be modest.

Reference Notes

1. As international education has taken on greater importance, several authorities and groups of educators have become concerned about definitions. The following publications, among others, reflect this concern:

Harold G. Shane, editor. The United States and International Education. The Sixty-Eighth Yearbook of the National Society for the Study of Education. Chicago: The University of Chicago Press, 1969. Chapter I.

The National Council for the Social Studies. "International Education for the Twenty-first Century." Social Education, Vol. 32, No. 7, November 1968.

David G. Scanlon and James I. Shields, editors. Problems and Prospects in International Education. New York: Teachers College Press, 1968.

Harold Taylor. The World and the American Teacher. Washington, D.C.: The American Association of Colleges for Teacher Education, 1968.

2. See Scanlon and Shields, op. cit., for descriptions of various regional and national agencies and their international assistance programs.

3. For an elaboration of this point see: James E. Russell. Change and Challenge in American Education. Boston: Houghton Mifflin Company, 1965.

4. For a broader discussion of "schooling" as one element among the complex of community educating forces, see: Paul L. Essert and Ralph B. Spence. "Continuous Learning Through the Educative Community: An Exploration of the Family-Educational, the Sequential-Unit,

and the Complementary-Functional Systems." Adult Education 18 (4): 260-71; Summer 1968.

5. R. Freeman Butts. "Civilization as Historical Process: Meeting Ground for Comparative and International Education." Address presented at the Comparative Educational Society Annual Meeting, Chicago, February 16, 1966. Chapter I, p. 23. (Mimeographed.)

6. See: Shane, op. cit., Chapter I, for R. Freeman Butts' discussion of "The Tradition of Western Emissaries." pp. 28-33.

Chapter II

The Roots of Inadequacy

The first chapter recommended the extension of the term international education to include intensive cooperative efforts among nations to develop an education which deals with current societal needs and uses the resources available from insights in all countries. The basis for this recommendation has a simple logic:

1. All nations have a need for such an education. All are facing severe strains; confusion about purposes and programs is general; no nation can claim the answer.

2. Facing such a tremendous task and with time being of the essence, cooperative action is indicated. The wisdom required goes beyond technology; insights can come from many places. Sharing ideas and experiences can help all while leaving each the autonomy needed to develop its unique pattern.

This joining together of nations to build in each country and among all countries the educational programs that will help each develop its maximum potentialities and at the same time work toward the enhancement of peace should challenge the imaginations of peoples everywhere. If there can be a genuine humbleness among nations and a recognition that wisdom knows no national boundaries, a basis could be laid for an exciting century of cooperation. To start this process, the year 1970, which has been designated by the United Nations as International Education Year, could become the introduction to the Decade of International Cooperation in Education.

Cooperation of the kind envisaged here requires mutual respect. The achievement of feelings of dignity and mutual respect in a world in which the economic resources are so unequally distributed as they currently are will be very difficult. It will not be achieved quickly; one of the purposes of this monograph is to help identify realistic beginnings. Toward this end it may be helpful to review some historical factors in the development of current educational programs. This may help to identify better the nature of current needs and the ways in which nations might begin to cooperate. Our effort will be to illustrate the broad development of educational programs over the centuries. One of the first tasks of cooperation should be to institute a series of historical analyses of various world civilizations with emphasis on their educational programs which can be shared among the cooperating countries.

The Culture as Educator

The basic educational task of any society is to ensure a sufficient body of shared values among its members to provide the basis for needed cooperative activities. In accomplishing this end, it is the total national culture operating through the various communities that is the great educator.(1) In this community setting, the home has been the major educational institution. In the homogeneous, relatively unchanging communities that have been characteristic of man's history, this was sufficient to maintain like-mindedness among its members. Skills of vocation, of parenthood, and of citizenship were achieved in essentially an apprentice-type experience—learning to do what the elders were doing. There was little stimulus to think differently and relatively little self-consciousness about one's role in the overall picture. (Individualism, which moderns tend to take for granted, is a relatively recent phenomenon.) In such a setting there was little or no need for a school.

In the last five thousand years a series of developments has, with mounting momentum, been changing this community picture and with it, necessarily and inevitably, the educational requirements for a stable society. Written language has spawned the growth of organized knowledge. This growth, available to an increasingly larger number of persons, has done two things: (a) led to a technological revolution which has and is altering the community patterns in which people live, and (b) increased the self-consciousness of more and more individuals by making them aware of alternative patterns of living.

As a result, growing up in today's society is less and less likely to provide the shared values required for the continuance of a particular society. It is this situation which faces all countries today and creates the need for a fresh look at the total educational picture. It will be helpful first to review briefly the nature of the changes mentioned above.

Technological Advances

While the history of man's development is a continuous web with occasional anticipations of later developments, it is useful to outline a series of phases which help to show the overall nature of the changes which have taken place and to anticipate changes that are to come. Starting with man already in command of a spoken language and a beginning of tools, the three dominant successive factors have been

Written language
Organized knowledge
Technology

It is possible that we may be on the verge of a fourth factor: Continuous Organized Learning. Each of the three dominant factors has had an impact on educational programs, but not nearly as much as has been needed on formal programs. This is the point that underlies an emphasis upon the great need for a massive world effort to develop a truly adequate educational program in each and every country.

As was noted above, there were early efforts which anticipated methods which later were greatly expanded. This was true of the organization and preservation of knowledge in the pre-written-language period. For various reasons, some aspects of the tribal experience came to have enough value to lead to efforts to ensure their preservation. Much of this early lore was basically religious, but it usually included other aspects which seemed to contribute to the tribe's welfare, such as health and one's relations to his fellow men.

In the earliest stages, and still evident in some cultures, the transmission was from an older individual to one or more younger members. Gradually the number to receive the lore was increased and the pattern which has dominated schooling ever since was slowly evolved—a group of persons sitting at the feet of the elder who had mastered the lore and listening to him recite it until each person was able in turn to repeat it. Apparently about 20 to 30 persons seem to be an effective number for such an operation, because all over the world this tends to be the modal picture of school practice. There have been some modifications with the development of written language, organized knowledge, and technology, but one has only to visit classes in any country of the world today to see the dominance of this venerated pattern.

During most of man's history he has maintained continuity and growth of culture through the use of spoken language to pass on tribal lore. We know through the existence of some artifacts that occasionally valuable insights in technical areas were lost; undoubtedly this was also true in social relations. Nevertheless, in the millennia when change was very slow, language, even without written symbols, was an excellent way of maintaining the tribal know-how.

Fairly recently, in terms of history, man invented the symbols for a written language and vast new possibilities opened up. Continuance of the tribal experience no longer was dependent upon the ability of at least one person to master it perfectly and to be able to hand it down, unchanged in its essential elements, to one or more members of the next generation. It is interesting to note that there seems to have been some reluctance at first to trust the new medium for the most important parts of the tribal lore, but gradually all aspects of tribal experience were included in the "record."

For a long time the written records were bulky and not generally available so that school practice remained relatively unchanged. Sage still recited to youth and youth recited back until approved. The records did however lead to the next big change in the total cultural picture—the beginnings of organized knowledge.

Some time after writing had become common enough so that major aspects of the cultural experience were recorded, the idea of studying these records in systematic ways was invented.(2) Undoubtedly there had long been discussions about various aspects of the lore and some modifications over the generations, but the availability of written records speeded up the process. As the body of records grew, the idea of storing them in one place became more common and this still further increased the possibilities for systematic study. The concept of the library was evolved and the role of a scholar tended to come with it.

The expansion of written records in several centers of civilization, and the accompanying appearance of the role of scholar, led to the next major change in man's cultural pattern—the organization and systematic expansion of knowledge. This has been going on slowly over the past three millennia, but is only currently confronting educational systems with its fuller implications. The study of the records led to the posing of new questions and the processes of speculation and investigation were greatly speeded up. These had always been consequences of man's inherent curiosity, but the ability to start from a larger base of experience made possible by the written records pushed this into a major feature of cultural growth. Categories were devised into which to put various kinds of information, leading to the development of more specific methods of analyzing available experience and of devising ways of getting additional information. It was this systematization of knowledge which made possible the next big development—the technological revolution.

The achievement of a written language came many millennia after man had a spoken language. Within four millennia after the appearance of written language, however, the organization of knowledge was far enough advanced to make possible a technological revolution; and within a mere three centuries this has moved to where it has drastically changed the patterns of living all over the world. It is true that the majority of the world's billions have yet to feel a very direct impact. Poverty and squalor are still their lot and the assurance of beneficent change for these billions cannot yet be made. Yet the techniques are available and increasing numbers of these people are coming to know that life could be different. The challenge is given to our skill at developing an education appropriate to the needs and the resources of our time.(3)

The technological advance, like the overall cultural advance of which it is a part, has been a complex interrelated matter. It is possible to note, however, that the first major achievements were mainly in the area of taking over the work of man's muscles, the second were mainly in the area of extending his senses, and the third have been in the area of his mind. With the developments in the first area freeing him for more time to utilize the second and the third, can man, hopefully, attain a fourth area of advance which will enable him to increase his sensitivity to human values and to achieve a world of dignity for all? For most of man's history, the "Great Society" has always been in another world. Scattered individuals in many countries during the period of recorded history have dreamed of achieving such a condition in this world. The challenge to education at this time is to make this a reality.

Impact on Schooling

In man's history to date, most of the skills needed in a society were acquired through the family. The school has had a limited function, with the religious traditions making up the bulk of its activities. With the spread of written language, and particularly in the last half millennium since the invention of printing, the teaching of reading has become a major task of the school. Until fairly recently, however, a number of persons mastered reading and writing on their own. In the United States, for example, it is only very recently that we have been witnessing the passing of an era of "self-education," in which it was a matter of distinction never to have been to a formal school and yet be able to take a leading place in society.

The development of technology has led to changes in the content of education but little change in its methods. A technological society requires the ability to read on a mass basis, and in such societies all children are expected to go to school for an increasing number of years.

In addition to learning to read, they are taught other skills basic to the technological aspects of the society. With the increase in nationalism, more activities in citizenship are included in the school curriculum.

As the pattern of living shifted to the technological economy, what Lippmann(4) has called the "acids of modernity" have eaten away the home-community patterns; and certain aspects of the total educational task carried on in the non-school institutions are no longer adequately provided for. Lacking any clear picture of the total educational task, the school has made an effort to take over these responsibilities, mostly by adding a "course" in what seemed appropriate organized knowledge. For almost all this content, the method of recitation, first used in the pre-writing stage, still prevails. There must be a better way.

Dominance of Western Educational Patterns

"You Can't Get Tomorrow's Job with Yesterday's Skills." This is a current U.S. slogan addressed to the vocationally inclined. A slogan for International Education could well be a paraphrase: "You Can't Meet Tomorrow's Nation's Needs with Yesterday's Schools." Our concern here is for the kind of education which must be devised to meet this demand of today and tomorrow.

Today the Western pattern of schooling tends to characterize education in most of the world. In the period when a few nations dominated the world picture, it was widely accepted that the patterns of formal schooling these countries had invented were the ones that would best meet the needs of any nation. Today, copies of the French, British, and American systems are found around the world and nationals trained in these systems are often the most ardent defenders of continuing them. There is an urgent need to assess the strengths and weaknesses of such programs, to identify the directions for change, and to suggest cooperative steps to build more adequate ones.

The chief strength of these national systems was their administrability. The curriculum was set, materials for it were available (often, of course, in very limited quantities), the administrative pattern was clearly defined, the nature of teacher qualifications and of preparation for them was described. Frequently an evaluation system, using experts from the country of origin, would be supplied. Since criteria for assessing the true contribution of these programs to human needs were almost nonexistent, it is little wonder that the world prestige of the origin-country provided the glow that enabled these systems to shine around the world. In the 19th century the sun never set on the British Empire and its refulgence shone equally continuously on Empire educational programs.

The second strength was more apparent than real in the colonial setting. The Western colonialists developed systems that facilitated colonial administration and, to the extent needed by them, technological development. Traditional schooling (traditional to the colonialists) was one of the systems. Where economic and technological development were promoted, Western material achievement was assumed as the model and Western professional and technical training seemed the logical answer. The ablest students were sent to Western countries for training in engineering, agriculture, natural sciences, medicine, and economics; and where possible and practical, parallel training programs, mostly for the earlier levels, were organized within the country. Some gains were achieved, but a failure to see the community-wide, all-pervasive nature of the total educational task severely limited the value of this kind of education for development, good as it may have been in its technical aspects.(5) Little was done to improve education in the humanities and related subjects—in fact, in many colonized areas only the literature, history, and geography of the imperial power were taught. In other words, whatever educational strategy was conceived by colonial administrators, it was, for the most part, postulated on the assumptions that education as it was known "back home" was an appropriate model for education in the colonial area and that that model could be transplanted into societies and cultures grossly different from the imperial country.

With the coming of independence, many new nations talked about, and some seriously began attempting to devise, educational programs which would be more a product of their psychology, philosophy, and social values, more in keeping with their cultural heritage, more supportive of the new goals of the country, and more responsive to the overwhelming development problems faced by their new leadership. None succeeded to a significant degree. The Western model had become too deeply entrenched, too accepted as the path to prestigious, secure, and powerful positions in society, and too effective as a screening device for selecting an elite to run the country.

Perhaps Mahatma Gandhi came closest to a new pattern with his "basic education," but the idea was neither fully accepted nor implemented, and those Indian leaders who did the most to promote Gandhi's dreams for a new India refused to send their children to basic schools. This is not to say that the new nations wrought no changes in the Western-type education they inherited; among the most significant changes was the enlisting of schools in the building of strong and emotional nationalisms. This and other changes were not fundamental, however; they were reorientations only, and the emphasis was put on quantitative spread of existing programs rather than on qualitative changes.

During the past several decades Western and Communist nations have come to the assistance of newly developing countries. A considerable part of the assistance has been to educational development, although one can question whether the percentage of overall aid which went to education was adequate. Perhaps the introduction of new ideas from the United States and from the Communist countries did most to raise questions about educational systems which were largely modeled after Western European countries. In a very real sense the United States and the Communist countries provided additional variations of Western models to copy; increased attention to science (the recently introduced heuristic approach promises a fundamental change possibility) and intensive vocational education are two such innovations.

Education in most developing countries, however, remains today largely unrooted in native culture, out of touch with the most pressing problems of development, and isolated from whatever basic social changes are under way. Furthermore, many of the new ideas that have been introduced depend for their success on resources of organized knowledge in the learner's own language and on technology such as television, language laboratories, automated learning devices, and science laboratory equipment. The spread of these innovative devices requires resources and trained personnel in short supply today, and the future promises no ready solution to the material and manpower problems.(6) We can expect, therefore, that little has been introduced which will alter the age-old method of teaching-learning which involves a sage (too often a pseudo-sage, as quantitative rather than qualitative goals dominate) with a group of students sitting at his feet (the introduction of classroom furniture does not alter the character of the relationship), listening, memorizing, and repeating back in recitation or examinations.

Discontent in Newly Developing Countries

The seriousness of discontent with progress during recent decades in non-industrialized countries can be illustrated by quotes from a range of observers. Those selected are by two insiders and two informed outside observers. In a paper presented by Ishtiaq Husain Qureshi, Vice-Chancellor of the University of Karachi, at a conference on University Cooperation and Asian Development(7) in Hong Kong in 1966, we read:

> It is true that in the West the better and more equipped technical institutions insist upon a modicum of knowledge in the humanities. It is not so in many countries of Asia. It certainly is not true of Pakistan where our technical and professional colleges are concerned mainly with the production of technicians. It has not yet been realized in my country that even technicians have to work in a society and, therefore, they should understand it before they apply their knowledge to social needs. This shortcoming is getting more and more apparent as time passes and unless the public and the government alike come to realize that even though the refinement of the human mind may no longer be the basic ideal of education, no society can make real progress or find avenues of self-expression without cultivating the softer graces of life as well as developing a humanist understanding of society. . . .
>
> At present it is not realized by developing countries that apart from material prosperity a country does need wisdom. A nation may have all the resources and may also possess the means and knowledge for their utilization and it may even succeed, through its knowledge, in building a high level of prosperity, yet material prosperity alone will not make it great or come to its help in times of crisis. A people has to discover its soul and the soul cannot be discovered merely by cultivating the techniques of production. . . .
>
> Opportunities should be created for the growth of ideas emerging from the genius of our people. Then interest will revive and humanities may not become the craze of the multi-

> tudes of students seeking entrance to our portals but there may grow up a healthy and vigorous interest in them which may not be limited only to the students and teachers but also to the people at large, including the technicians whom we train. Only then could we talk in terms of a pervading culture and moral consciousness which strike roots in the hearts of the people. . . .

In his three-volume Asian Drama(8), Gunnar Myrdal discusses the need for an education that will alter attitudes inherited from the past:

> The winning of independence has not worked any miraculous change in the people and their society. The existing educational establishments are part of a larger institutional system, which includes social stratification; and this system is supported by people's attitudes, which themselves have been molded by the institutions. In general, the reforms needed are both different in nature from and far more radical than those suggested by the popular slogan of increased "investment in education," which has been given currency by economists who recently hit upon the idea that education has something to do with development. The South Asian peoples are not merely being insufficiently educated; they are being miseducated on a huge scale. And there are important vested interests, embedded in the whole attitudinal and institutional system, that resist or warp policies intended to overcome both deficiencies.
>
> In part, these inhibitions and obstacles resulted from the Western impact during the colonial era. But this is not the whole story, as the West had favorable effects as well. . . .

The third is from Ivan Illich, formerly Vice President of the Catholic University of Puerto Rico, currently Director of the Center for Intercultural Documentation in Mexico, and a student of sociocultural conditions in Latin America, in an article entitled "The Futility of Schooling in Latin America."(9)

> Accumulating evidence now indicates that schooling does not and cannot produce the expected results. Seven years ago the governments of the Americas joined in an Alliance for Progress, which has . . . encouraged the replacement of a closed, feudal, hereditary elite by one which is supposedly "meritocratic" and open to the few who manage to finish school. Concomitantly, the urban service proletariat has grown at several times the rate of the traditional landless rural mass and has replaced it in importance. The marginal majority and the schooled minority grow ever further apart. One old feudal society has brought forth two classes, separate and unequal.
>
> This development has led to educational research focused on the improvement of the learning process in schools and on the adaptations of schools themselves to the social circum-

stances prevailing in underdeveloped societies. But logic would seem to require that we do not stop with an effort to improve schools, rather that we question the assumption on which the school system itself is based. We must not exclude the possibility that the emerging nations cannot be schooled; that schooling is not a viable answer to their need for universal education. Perhaps this type of insight is needed to clear the way for a futuristic scenario in which schools as we know them today would disappear.

President Sekou Toure of Guinea(10) comments on the responses of school students to questions put to them during a school visit as follows:

> Most of the pupils who were asked what they intended to do after completing their studies answered without any hesitation that they wanted to enter the civil service; and as we asked what they would do, after graduation as an agronomist or a veterinary surgeon, if they were told that no position in the service of the state would be offered in the ten years to come—well, the young pupils replied that they would wait until they could get the job of their ambition in the civil service. And when we asked the pupils whether they would like a manual trade, whether they would like to work in agriculture or crafts, all of them retorted that they wanted something better.
>
> This mentality exists, and it will be found so long as school is not linked to life, so long as the teaching is not directly related to our realities and aimed at the satisfaction of our people's deep-seated aspirations.
>
> Guinea's school system may not remain an alien body in the Guinean revolution. It must achieve its reconversion, engage upon the path of efficiency, for the happiness of the individual and the community.

Discontent in Advanced Countries

During the period in which discontent with educational precedents has been emerging in the newly developing countries, so-called advanced countries have been coming to realize that what looked like magnificent educational edifices within their own boundaries were often not meeting the needs of the times nor providing a basis for viewing the future optimistically. This rising discontent with formal programs is one of the phenomena of the past quarter of a century and it is brought to a head in part by widespread student protest movements in a number of countries. There have long been prophets on this matter, but it took the rapid acceleration of change in many aspects of society, the inability of the old educational system in Europe to accommodate the knowledge explosion or to meet the needs of economic and technological development, slowness of integration, and the massive deterioration of the central city in the United States, among other factors, to awaken us to the dimensions of the problem.

Many concerned and thoughtful persons have discussed the dissatisfactions which point to serious weaknesses in education in the industrialized countries. Charles Frankel, in The Democratic Prospect(11), points out:

> There is an intellectual mood in the air these days, and it is the mood of men and women who believe that the world is moving in a direction they do not like but cannot control. In an age that knows that it can do anything from eliminating poverty to exploring the moon, a large proportion of the intellectuals and the educated classes apparently feel overwhelmed by their problems and inundated by the tidal wave of events.

The Culture of the University: Governance and Education(12), the report of the Study Commission on University Governance set up by the University of California, Berkeley, in 1966 following the student sit-in strike, analyzes current student attitudes as follows:

> One major source of our troubles is found in the uncertainty and skepticism concerning the proper relation of the university and society. In the past, a reciprocity existed between them which found society willing to extend economic support to higher education in exchange for useful knowledge and trained personnel. That relationship was based on the assumption that the existing organization of society not only would allow university graduates to contribute their skills in ways that would be socially useful and personally satisfying, but that the broad goals of society were such as to command general approval. As long as that situation prevailed, it was possible for students to view with equanimity an education aimed at preparation for specific careers. Now, however, they are increasingly critical of the world and of the institutions which shape it. Some of the most thoughtful and serious students have come to repudiate many of the social goals and values they are asked to serve in the university and upon graduation. That repudiation is directed, in part, at the conditions of technological society which seem to threaten human dignity. The new world emerging seems to exact greater conformity, more routinized lives, more formalized relationships among individuals, and a deeper sense of helplessness amidst an increasingly abstract world devoid of human values.
>
> This repudiation could be interpreted as the esthethc posture of traditional collegiate disillusion were it not for the growing belief, by no means confined to students, that contemporary society is afflicted with grave problems which it cannot solve and can only worsen. Racial conflicts have become so intense that conventional solutions seem superficial; the ugliness and squalor of cities seem beyond repair and fit only for the violence which erupts in their streets; the skies are fouled and the land and forests ravaged; above all, the republic seems hopelessly entangled in a nightmare of a war with ever-widening circles of suffering, destruction, and cynicism. Faced with

> this crisis, many students express intense dissatisfaction with the university, since it provides much of the knowledge and most of the trained personnel required by the technological and scientific society. . . . It is little wonder, then, that many students are no longer content to spend their college years preparing to "take their places" in such a society. Nor is it surprising that many students regard as irrelevant the miscellany of superficial, uncertain choices and professional training which often passes as the curriculum.

Alain Touraine, professor of social science in the University of Paris, Nanterre, in an article in Saturday Review on student rebellions in the universities of Western Europe, entitled "The New Industrial State on Trial"(13), says,

> In Italy, it was the archaic university system that the students challenged. In Germany, it was the "consumer society" and the absence of open political contests. In France, which occupies a middle position, the explosion was delayed, and for that reason was more violent when it came. But each revolt came in response to the massive social and political changes that are reshaping the Western European community.
>
> The student revolts, then, appear to be quite similar to the movements which always accompany economic changes when those who are involved get the feeling that they are dominated by forces over which they have no control. The students speak freely of their alienation. They find themselves in a world dominated by powerful economic and political forces which appear to them to be imposed without any social controls. As a result, their revolt is total and emotional, and does not depend on elaborate theoretical or ideological justification. . . .

The preceding illustrative quotations make clear how deeply concerned thoughtful persons are about the direction of technological societies. Because so much has been expected of them, educational institutions naturally get blamed. They are indicted for a failure to deal successfully with man's understanding of himself and his fellow men. They are indicted for their failure to make education fully relevant to critical social issues. They are indicted because they do not produce results in the face of social, cultural, and economic deprivation in urban slums or rural wastelands which continue to exist in spite of general affluence. They are indicted when young people revolt against traditional values and practices even when there is general consensus that it is the industrialized societies that seem to have lost their way.

Confusions, divisions, and uncertainties among intellectual, social, and political leaders create a climate in which effective planning for new approaches in education is difficult to achieve. They also reflect a condition in society which cries out for fundamental innovative approaches to education—not in a tinkering sense represented by the introduction of television, team teaching, and flexible space in school buildings, but innovative in the sense of rethinking the purposes of education in the present and future setting and attempting experiments which go beyond the traditional concepts of the role of schools, colleges, and universities and face up to recognized challenges of the coming decades.

Social and behavioral scientists tell us that change usually takes place in steps, in pieces, on a broken front. Rare instances occur, however, such as that cited by Margaret Mead(14), from her work among the Manus, when a general consensus of need develops and when unusual leadership emerges. Perhaps there is, or there can be created by international cooperation, a degree of readiness for change that will make possible the fundamental change envisaged in the preceding statements. Joint efforts among nations should help to bring new insights as to what is possible, new goals, and new approaches. What is needed is both new wine and new bottles; the old forms seem incapable of producing answers to the current crisis.

Internationally Shared Problems

However one classifies countries in the present world—traditional or modern, developed or underdeveloped, poor or affluent, emerging or rapidly developing, agricultural or industrialized, or somewhere between these—they share a number of central problems. Following are some of the problems, for the solution of which cooperation seems possible, desirable, and promising:

1. Narrow Approach to Educational Planning. Increasingly in recent decades, education is seen as a means to accomplish change—change in individual behavior and change in society. Yet wherever one looks, the strategy that has been planned to accomplish change is unrealistic—too much is expected of too little. The approach is narrow and usually only in terms of schooling, with little coordination between the planned approach and other aspects of the culture.

For example, in Latin America the traditional school has been singled out to receive the lion's share of development investment by Latin American governments, private sources, and foreign assistance programs. This action has tended to establish more solidly the single path to economic release from lower-class status. The model for school programs is taken from the experience of the United States where, over the space of two hundred years, there has developed, along with the growth of the country itself, the concept that universal schooling through the secondary school is a minimum requisite for economic development. The model assumes a cycle of nine-months, required, universal attendance by students in groups of approximately 30 in individual classrooms.

The number of years involved is adjusted upwards as economic resources become available and as technology requires higher levels of education. The school decides the criteria for success; those who drop out for whatever reason are marked for failure and those who succeed are sent along their way toward a badge of acceptance into a higher economic and social class. For the most part success is a result of spending a certain amount of time in the school system rather than a result of achieving certain abilities that might have been achieved by some other means. This approach places great hope on mass education as the liberator of the underprivileged majority and as the boon to development. More and more schools are opened, and in most of Latin America it would be politically unwise to oppose the ideal of a high school education for everyone. Equality of educational opportunity as a principle is written into law by proclaiming universal elementary and secondary education as the goal.

Yet, according to Illich(15),

> Before poor nations could . . . reach this point of universal schooling . . . their ability to educate would be exhausted. Even ten or twelve years of schooling are beyond 85 per cent of all men of our century if they happen to live outside the tiny islands where capital accumulates. Nowhere in Latin America do 27 per cent of any age group get beyond the sixth grade, nor do more than 1 per cent graduate from a university. Yet no government spends less than 18 per cent of its budget on schools, and many spend more than 30 per cent. Universal schooling, as this concept has been defined recently in industrial societies, is obviously beyond their means.

A related point is made by Myrdal(16) in a setting on the other side of the world, South Asia:

> If present educational practices and policies of the Western countries should not set the pattern for South Asia, neither should the long journey by which those countries reached their present positions set the pace. The South Asian countries must strive for a much speedier dissemination of the attitudes, knowledge, and skills favorable to development, inasmuch as they have vast handicaps to overcome in their planning for development, including an unprecedentedly high rate of population increase. Since their "initial conditions" are less favorable in numerous respects, they cannot rely on the slow process of exposing successive generations of school children to new ideas and attitudes, but must make a determined effort to educate adults. . . . the problem of reforming education in South Asia is far from being merely a quantitative one of providing more schools; it is as much or more a problem of eliminating miseducation and large-scale waste of educational resources.

The problem of narrow planning is also illustrated in recent efforts in the United States to improve education in the low income ghettos of large cities. Several alternative plans have been tried. They include plans for compensating what the child brings to school in terms of verbal skills, motivation, and experience; various schemes for desegregating schools; establishment of model sub-systems of schools within the larger school system; and parallel school systems, usually private, outside the regular system. Fantini, in "Alternatives for Urban School Reform"(17), rightfully points out that all these approaches are either too narrow, unrealistic, or an avoidance of the basic problem, and he calls for the reform of total school systems.

2. Failure To Educate for Constructive Social Participation. A second critical problem that can be found in all countries is the general failure to educate for responsible, committed participation in social and political affairs. A recent study was made on the campus of a leading U.S. university which had been disturbed by an anti-war protest by a handful of students. The study revealed that the majority of students were attending school for the single purpose of preparing to find their place in the upper levels of professional life and thus ensure themselves and their family of a comfortable living. These seem to be the major purposes—status and security—that motivate students in Pakistan, Lebanon, Peru, Nigeria, Formosa, and other economically less advanced countries. This purpose is documented in the quote above from President Sekou Toure of Guinea.(18)

Schooling seems to be doing little to prepare young people for constructive roles as citizens and leaders of social change. Those who are involved seem more motivated by disillusionment with politics and social reform efforts as these are handled by the established authorities than by their professors and classroom experiences. Seldom are they expected as part of their education to participate actively in politics and social programs for the purpose of learning. This may be one of the prime failures of secondary and higher education—the failure to include commitment and ability to participate as citizens and leaders in community, national, and world affairs in the requirements for graduation. When we graduate a person to perform as a medical doctor, a teacher, or an engineer, we have some assurance the person can perform the tasks required with a respectable level of competence. We have no such assurance of citizenship competence when we graduate a person from high school who plans no higher education nor when we graduate a person with a bachelor's degree which assumes a certain level of liberal education. Even for the technically competent graduate, there is no assurance of the social purposes he will serve.

Many of the students who have become involved in politics and social reform through protest movements show little evidence that they have attended institutions of higher learning. Most societies have channels and procedures for voicing dissent and working for change. When these channels and procedures have been rendered ineffective by "the establishment," by special interests, or by corrupt power blocks, extreme and unorthodox measures to achieve change may be required. Yet in too many instances there is little evidence that students know what channels do exist or how to make use of accepted procedures—they are amateurs up against skilled politicians and bureaucrats who are usually out to protect the status quo. There are also too many instances of student protests over petty issues, or issues which do not legitimately fall in their area of rightful concern, or issues that derive from the privileged expectations of the upper class from which most of them come. All of these instances raise questions about the role of education in educating for responsible participation in matters of public and social concern.

3. Failure To Provide for Variations in Student Characteristics. A third common problem stems from the tendency of formal education programs inadequately to recognize ability, interest, and cultural dif-

ferences. "Dropout" or "wastage" rates, of significance in all countries and staggering in many, testify in part to the failure of schools to adapt, to provide alternatives, to recognize varying amounts and kinds of abilities, to cater to the unusual talent, and to encourage constructive nonconformity. "Recognition of individual differences" has been a shibboleth of modern education for more than 40 years, yet it has never been fully implemented. Not only does the inflexible school program squeeze out a large group in its selective process of failing those who are not successful, thus producing a population marked at an early age as failures, it also rewards conformity, compliance, and subservience. Surely many governments see the schools as a bulwark against political revolution; they may not realize (or they may) that schools can also be the enemy of social change, of progress, while appearing to contribute to development.

Narrow nationalism, discussed elsewhere, also tends to benefit from the undifferentiated school program, especially where the school is given a large responsibility for building national unity and that responsibility is carried out with little imagination or tolerance for differences. The schools of the United States are often credited with contributing to the building of one nation out of a wide variety of immigrants from many diverse language, national, and cultural backgrounds. Credit is undoubtedly due, yet an unfortunate by-product has been the emergence of a general cultural non-tolerance for difference. The time may have passed when the process, in some measure, should have been reversed. The American Indian child, the Negro child, the Jewish child, and children of other minorities do not always find their cultural variations credited, respected, or accepted in the American school. The white, Anglo-Saxon, Protestant model which the schools helped to build still rules unfairly in establishing standards for education, for success in business, for opportunity. This influence of narrow ethnocentricity is beginning to fall apart and is probably doomed for the future; in the meantime minority and nonconformist persons will continue to suffer unduly.

This experience of the United States, along with that of Russia and India, should be studied carefully by the many new nations which have the task of building unity out of wide diversity, caused often by the arbitrary establishment of national boundaries. This experience and that of other countries should be brought together through cooperation to find ways of building reasonable nationalism and functional unity without negating cultural integrity and violating legitimate differences. Agreement to differ and to respect differences is one of the more potential bases for lasting harmony and cooperation within countries, and among peoples of all countries.

4. Weakness in Rebuilding Traditional Sources of Values. The basic attitudes of peoples around the world are rapidly changing with the increasing recognition of the role of science, with a complex multiplication of contacts among cultures, and with the spread of information and education. The "revolution of rising expectations" is one result; another is the weakening of traditional controls and influences over human behavior, especially among the young. In all countries traditional

religions—Islam, Hinduism, Buddhism, Christianity, and others—are losing their hold on the young.

The authority of the family, of traditional seers and gurus, and of governments is increasingly questioned. Among some youth in the United States, any adult over 30 years of age is questionable as a source of guidance. With the weakening of traditional sources of discipline and values there tends to follow a disintegration of the system of social obligations, expectancies, and predictables which held societies together. This process tends to produce a generation gap of sizable proportions, especially where the youth attempt to adopt the model of a Western or more technologically advanced society. Breaking with their own traditions often leaves young people rootless; taking on the trappings of "modern" society does not necessarily carry with it the cultural roots and values of the "modern" society, nor are internal discipline and a new set of values easily developed.

Young people in many parts of the world are caught in the turmoil of social change and value confusions, with too little assistance in maturing a new outlook on life or guidelines for ordering their lives in keeping with change. Education could fill the gap, helping young people to understand the process of which they are a part. Few people really understand their own culture with its deeply rooted value-structure, the fact that changes have always been a part of that structure, that science and technology bring about the need for accelerated change, that change can be reasonably orderly or it can be violent and disruptive.

Twenty years ago American educators attempted to provide a new basis for value development for Japanese youth following World War II. American-type social studies in the schools did not work and now the Japanese are moving back in some measure to their traditional emphasis on ethics and citizenship. Still, Japan is producing an increasing number of "rootless" youth and its own contribution to the growing body of "angry young men" found around the world. The "generation gap" may be wider in Japan than in any other nation.

Perhaps the time has come for the Americans and the Japanese, joined by the French, the Bolivians, the Lebanese, the Iranians, and others to undertake a cooperative search for a better way. Certainly long-time answers are not to be found in repression—except, possibly, for the most militant who may have lost their ability to reason or who are motivated by uncompromising anarchy. Certainly the answer is not to be found through lecturing by adults, including teachers and professors. Certainly the answer is not to be found in moralizing.

Perhaps the answer can be found in part through taking young people into confidence, involving them in attempts to deal with the social problems of change, including systematic study of social and cultural change in their curricula, giving them growing responsibility through carefully planned procedures for the management of aspects of their own educational programs and treating them more like adults in many ways. Perhaps a country such as the United States, where protest movements in colleges and universities are relatively new, could benefit from the experience of Latin American countries which have been dealing with the problem for some time. For instance, in Ecuador students participate in the selection of department heads and university administrators, and they seem to have learned to participate in these ways with a sense of responsibility.

These are illustrations of the need for a more adequate educational program which all countries share. There are many other aspects which could lend themselves to productive cooperation among nations. No country, for example, has yet devised an evaluation system that completely serves its purpose without interfering with and distorting the basic purposes of the educational program. In every country there is a need for higher social and economic status and respect for teachers. Increasingly there is conflict of purpose between school programs and the influence of television, movies, and literature of questionable value. These kinds of problems are being approached differently by various countries and each could learn from the others. In addition, cooperation could produce approaches not yet tried anywhere.

All of these various aspects lead us back to our central concern—a comprehensive country program for each nation. This requires seeking better answers to the specific matters illustrated above; even more it requires commitment to a series of steps which will lead to wide involvement of key persons, many of whom are not currently thought of as educators. One of the interesting challenges in the building of a comprehensive total educational program is to redefine the responsibilities required. For example, in the development of a national science program, in which the technically trained scientists may need to be complemented with competent persons from other walks of life, staff members currently responsible for school and university programs will have a central, though not an exclusive, role.

Reference Notes

1. Alan Paton makes this point very well in asking why his earlier understanding of man and society was so inadequate. See "The Challenge of Fear." Saturday Review 50(36): 19-21, 46; September 9, 1967.

2. We use the term "invent" to indicate a definite modification of man's thinking about how he deals with his environment. Generally the changes made by any one person were small and the conscious awareness of having brought about a change, which is part of our current use of the word, probably was very rare, if existent at all. The growth of self-consciousness is an interesting aspect of man's history.

3. This is what H. G. Wells was concerned about in his famous remark about the race between education and catastrophe.

4. Walter Lippmann. Preface to Morals. New York: The Macmillan Company, 1929.

5. The Dean of the School of Engineering, University of Pittsburgh, has developed this point in: "Technology and Social Change." Science, October 3, 1969. pp. 68-72. He stresses that a "special education of engineers and scientists for participation in emerging countries is essential."

6. See Gunnar Myrdal's three-volume work, Asian Drama: An Inquiry into the Poverty of Nations. New York: The Twentieth Century Fund, 1968.

7. Ishtiaq Hussain Qureshi. "The Humanities in Asian Universities." In: Harry H. Pierson, editor. University Cooperation and Asian

Development. Proceedings of a conference sponsored by The Asia Foundation. San Francisco: The Asia Foundation, 1967.

8. Myrdal, op. cit.

9. See: "An Interview with Ivan Illich." In: Tempo, March 15 to April 2, 1969.

10. Sekou Toure. "Guinean Revolution and Social Progress." pp. 32-33. Extracted in: L. Gray Cowan, James O'Connell, and David Scanlon, editors. Education and Nation Building in Africa. New York: Frederick A. Praeger, Inc., 1965.

11. Charles Frankel. The Democratic Prospect. New York: Harper Colophon Books, 1962. p. 1.

12. The Study Commission on University Governance. Caleb Foote, Henry Mayer, and associates. The Culture of the University: Governance and Education. San Francisco: Jossey-Bass, 1968. p. 12.

13. Alain Touraine. "The New Industrial State on Trial." Saturday Review 51 (33): 42-44, 56; August 17, 1968.

14. See: Margaret Mead. New Lives for Old: A Cultural Transformation—Manus, 1928-1953. New York: William Morrow and Company, Inc., 1956.

15. Illich, op. cit.

16. Myrdal, op. cit.

17. Mario D. Fantini. "Alternatives for School Reform." Ford Foundation reprint from Harvard Educational Review 38 (1); Winter 1968.

18. Toure, op. cit.

Chapter III

Toward a Great Education

The previous chapter dealt with a major ambivalence of our time: Education hailed as the essential foundation for an effective modern society of free men and education castigated as the inadequate, moribund, bureaucratic roadblock to progress. An analysis of criticisms of current formal educational programs from representative countries around the world shows four types of weakness which all share:

1. Too narrow an approach to educational planning
2. Failure to educate for social participation
3. Failure to deal creatively with individual differences
4. Weakness in building values.

How can each country move imaginatively to build a synthesis of educational activities that will transcend such difficulties and create the exciting programs that will use our scientific and economic achievements within a pattern of values which can challenge all persons? What can be the contribution of Cooperative International Education to this endeavor?

Ways of Looking at an Educational Program

An educational program is a complicated network of activities inextricably intertwined with other aspects of the culture. It is dynamic; it depends upon the behavior of many individuals and yet it has a character which continues despite changes in the participants. The staff and students of the University of Paris or of Oxford have changed many times in the past centuries, yet there are patterns in each institution which persist. Since education is dynamic and complex, different persons approach it in different ways and give different emphases to their analyses. This we recognize and welcome. Our analysis is focused on the role of international activities in helping countries build better educational programs as a basic step toward greater world cooperation.

A program can be considered in relation to three aspects: purpose, content, and process. We believe in the primacy of purpose but point out that the most effective contribution of international cooperation will come on the process phase, leaving to each country the delicate task of deciding on the purposes it wishes to espouse.

Purpose. The original starting point for formal educational activities was the furtherance of the welfare of the society. Little attention was given to helping individuals achieve to the fullest of their capacities unless these were in the mainstream of country interests. The increase in individual self-consciousness and the fragmenting of rather monolithic cultures has led to the weaknesses listed in the previous chapter.

Countries are recognizing the importance of including individual self-fulfillment as one of the major purposes but to date little has been accomplished in making this promise an actuality for a great percentage of the population. It may well be that an interchange between countries, using the wisdom of the world's great civilizations, can contribute significantly to programs that combine strengthening of the society and giving greater scope to individual abilities and interests. Democracy should be the "open market" for individual differences.

Content. Deliberate education, as contrasted with the informal activities, selects from the range of experiences available to it and organizes these in ways which are thought best to contribute to learning by those the society wishes to teach. In the previous chapter we pointed out the tremendous growth of organized knowledge in the last two millennia. Today this knowledge is a great asset but it threatens to inundate us with its very wealth.

The greater the volume of available knowledge, the more important its organization becomes and the recent concern of scholars for the curriculum of formal education is to be welcomed. At the same time, it must be kept in mind that different purposes require different patterns of organization. How the best balance is to be achieved between the scholar's organization and one for a learner at various stages in his intellectual growth and facing various kinds of practical needs is a major problem to which cooperation among nations could contribute.

Process. Process is inextricably bound with content; they are the two faces of a coin. At the same time it is possible to concentrate on the process aspect and it is to the process of planning that we give the major attention in this chapter. Man has achieved considerable skill in techniques for imparting skills and knowledge to docile learners—a process better described as training. The process of helping learners to confront experiences meaningful to them and to identify and evaluate possible actions is one that is only beginning to be studied. The past half century, and particularly the past two decades, has given us some resources with which to attack this matter. Sharing insights in this area is vitally important.

Before dealing with some of the ways that Cooperative International Education can contribute to the process of educational planning, we briefly note some characteristics of a Great Education. Process is the servant of purpose and it is important to keep in mind what we are processing for. We believe one of the contributions of cooperative endeavors will be to look at the various suggestions and analyze their significance for country planning. We will consider five characteristics of a Great Education. Such an endeavor is: (a) humanistically committed; (b) international; (c) technological; (d) integral; and (e) creative.

Humanistically Committed. The two terms here combined into a single characteristic might easily be looked at separately. We believe they are better together. Until man commits himself to the achievement of the full life for all, humanism is an empty label and commitment alone is dangerous.

We noted the widespread criticism of current educational programs for their failure to give adequate attention to Man as Citizen and Man as Man. The achievements in the area of Man as Worker are important but unless they are paralleled by equal achievements in the other two areas they will be self defeating. The efforts in the United States during the past two decades to do something about civil rights are a case in point. In spite of two centuries with a Declaration of Independence and a Bill of Rights, there are still millions of persons in the richest country in the world unable to obtain the minimum necessities for subsistence, let alone having a margin to begin to move toward a good life. To hear citizens with high school and college education argue in opposition to proposals for social legislation indicates a good deal about the limits of our current schooling.

International. For a long time the world was roomy enough so that if one did not like his neighbors there were some possibilities he could move elsewhere. There are still a few such areas that can absorb persons who would like a different environment. Perhaps someday we will learn to live under the sea or on other planets but the rate of increase of the world's population makes all of these inadequate escapes. In the economic area, the world is already firmly interwoven. Yet in this increasingly cheek-by-jowl, neighbor-dependent-on-neighbor world situation, we have noted and will later comment more fully on the rise of a virulent nationalism. The Great Education will need to help the world's peoples achieve a new definition of independence built on interdependence and not on isolation, and to build loyalties to man and to the world which complement national loyalties.

Technological. We might use a special word like transtechnological to indicate that technology seems to be moving into a phase that is radically different from what it was in the centuries of the industrial revolution. Whatever its name, technology now describes a process of change so rapid as to make predictions almost impossible. The quip of the engineers, "If we can make it work, it is out of date," illustrates the point. Education must relate itself to this state of affairs.

Integral. Integrity, in an individual, an institution, or a nation, is easy to assert and hard to achieve. Discovery involves both analysis and synthesis. Science, having done wonders on the analytic side, is now struggling to put together the pieces so brilliantly delineated. The ecological approach is being emphasized in a wide variety of sciences.

Man and society are both dynamic complexes. The biologist is beginning to find clues to the system of codes and feedbacks by which the organism maintains itself in a wide range of environments—what Cannon referred to as the "wisdom of the body."(1) The botanist and the geographer are learning about the interrelations of the natural environment; the anthropologist and the sociologist about those of the culture. Out of these and similar developments has come the systems analysis approach. Effective education needs to see man and society in dynamic interaction and to develop the comprehensive programs that will enable each learner to deal effectively with change.

Creative. As the Center for the Study of Democratic Institutions puts it, "The future is too important to be left to tomorrow." Dealing with the future today is one way of defining the creative. If the purpose can be understanding, not relearning in order to repeat, there can be merit in knowing the history of ideas, institutions, and inventions. Education must focus on the search for a "better way," in government even more than in gadgets.

The Need for Planning

The achievement of a Great Education will require the best thinking of the ablest persons. It will not be achieved by fiat nor will it come by having everyone "work a little harder." It will require adapting to education the skills learned in a Great Technology.

Planning is one of the major characteristics of technology. The individual craftsman, making a piece of furniture or machinery from start to finish and with no very imminent deadline facing him, could get along with a limited amount of planning. With the advent of mass production, where parts were produced separately and then assembled and where profits depended considerably on meeting deadlines, planning became essential. From this experience, techniques have been devised which can be helpful in educational planning.

The newly developing countries, needing to make tremendous strides in their educational programs in a very short time, have made considerable use of a planning approach. We can learn from these experiences. The insights of leaders in these countries and of their advisers from economically more advanced countries should be systematically reviewed as one of the cooperative enterprises of international education.(2)

As could be expected, the first attempts at planning in these countries were rough, sometimes so much so as to be more harmful than helpful. Accurate data were not available and even when they were, social and political pressures sometimes forced those responsible for planning to distort or ignore them. The educational aspects of national plans suffered still further from the lack of experience in translating broad country goals into educational activities. Generally the educational focus was heavily on the vocational since the national plan tended to focus on manpower to achieve needed economic goals. With all such limitations, countries kept on trying and learned a good deal with successive efforts. Blind alleys as well as promising avenues can be instructive.

Educational planning can be approached in a variety of ways. One approach is to extend or expand institutions and programs already in existence. Education is good; schools exist to educate; therefore, more schools are needed. Much of educational planning has used this approach and has been expressed in terms of numbers of schools, enrollment, and expenditure of funds. In many countries, for instance, one goal of planning has been to bring larger percentages of children into primary schools with the ultimate objective of universal primary education. Efforts have been made to improve primary schools but not to alter them fundamentally. Often the approach simply involved taking over the model from a Western country with relatively few changes.

Another approach, and one that tries to take into account more specific needs and objectives, is in terms of "manpower" needs. Planners estimate the country's needs for certain numbers of educated and trained persons in the various sectors of the nation's industry, agriculture, education, and government. This information is translated into planning procedures and educational targets are established.

Development planners using this approach have tended to limit the role of education because they have viewed development primarily as "economic development." With this view, planners have seen the task of education mainly in quantitative terms—the task of educating certain numbers of people with the skills necessary to man an expanding economy, primarily in industry and in government offices. Increasingly, the view that development depends mainly on economic factors is being replaced by the view that it depends on changes in the essential characteristics of people. Even economic development depends heavily on motivation, readiness to innovate, abilities to reason scientifically, critical attitudes toward traditional values, greater faith in planning and human control of destiny, willingness to take risks, reoriented leadership abilities, and many other human qualities. Underdeveloped countries are underdeveloped "societies" with cultures which have lost or never attained characteristics productive of qualitative change and growth toward the good life in all dimensions.

Likewise, a look at the so-called "advanced" or "developed" countries of today reveals many serious problems of a similar nature. These problems have economic overtones, but basically they are not problems of economic development but rather of the human spirit, of planning and leadership ability, of human relationships, of relationships among nations, of directions and values. These characteristics of societies in trouble should be more easily identified in "advanced" countries where economic conditions are not so severe as to command the attention they do in the poorer countries.

More Comprehensive Approaches to Planning

It is not our purpose here to deal with educational planning in a systematic or comprehensive fashion. There is a growing literature which treats the subject in the context of a wide variety of country situations. One major source of planning information is the International Institute of Educational Planning of UNESCO, in Paris, and cooperative efforts should make use of its experience.(3) Our purpose here is to suggest several approaches to educational planning which we feel have a significant contribution to international cooperation. These approaches are useful in national planning and they constitute the language of international dialogue regarding educational development. The several approaches to be discussed are not to be considered as alternatives but as examples of a variety of approaches that need to be woven together.

The three approaches we discuss are:

1. The developmental change approach. National planning efforts like those already discussed would fit into this category.

2. The universal knowledge—interdisciplinary approach. By uni-

versal knowledge is meant the effort to look for relevant ideas in all cultures as well as in all disciplines.

3. The systems analysis approach. Both the growing efforts to apply the ecological approach mentioned earlier to the total range of man's problems and the techniques for systems analysis stress the necessity of defining the total pattern in order to deal effectively with the various parts.

The Developmental Change Approach

Change and the means by which it can be expedited, given new direction, controlled, and evaluated have been given greater attention during recent years by government planners, development experts, international educators, and social and behavioral science scholars. It has become almost an obsession in some underdeveloped countries, where leaders have tried a wide variety of techniques to induce change in ways that will contribute to development and progress. It has commanded the attention of some leaders in scientifically and technologically advanced countries in which changes in some aspects of life seem to be running amuck while the institutions which might help inject discipline and direction into uncontrolled change cannot be motivated to assume this new responsibility.

We use the definition formulated by the University of Kentucky Center for Development Change: change for the purpose of development is "planned and innovated change that is directed towards the attainment of chosen goals."(4) What has been learned from research on developmental change in a wide variety of national, social, and cultural settings has relevance for education. Findings are concerned with the relationship between traditional culture and change, the transfer of ideas and practices across cultural frontiers, motivation and readiness for change, the dynamics of the change process, the role of leadership of change, the planning, administering, and evaluating of change programs, the role of the change agent, the training of change agents, cross-cultural cooperation for change, and various problems peculiar to social and economic change and development. Guidelines from studies falling under the above topics are too often overlooked in planning and carrying out programs of change in educational institutions.(5)

A major problem of change in all countries is illustrated by the inability of educational institutions to alter their purposes, methods, and content to meet the critical needs of development in each country. Phillip H. Coombs(6) puts the problem as follows:

> As things stand, the educational profession itself, viewed in the mass, shows no greater propensity for searching self-criticism. Nor is it quick to seize opportunities for innovations that will help teachers achieve more in classrooms, where they are now subject to so many distractions that they have little time to think. Indeed, the world-wide educational crisis is shot through with irony. While the crisis has occurred amid a virtual explosion of knowledge, education, as the prime

> creator and conveyor of knowledge, has generally failed to apply to its own inner life the research function it performs for society at large. It has failed to infuse the teaching profession, for transmittal into the classroom, with the new knowledge and methods that are required in order to correct the present disparity between educational performance and needs. Education thus places itself in an ambiguous position. It exhorts everyone else to change his ways, yet seems stubbornly resistant to innovation in its own affairs.

In addition to the application of what is known about developmental change to the process of reform in educational programs and institutions, we believe that knowledge and understanding of change are appropriate educational objectives for schools, colleges, universities, and other educational agencies. Students are destined to live their lives in societies characterized by change. All of them will know the impact of organized attempts to change their personal behavior and the various organizations and ways of living of which they are a part. Many of them will be required to provide leadership for change, in their professional or business roles, as citizens, as elected or appointed officials, as members of voluntary service organizations. Others may be designated as change agents with primary responsibility for assisting groups wrestling with problems of developmental change. A curriculum organized in part around the concepts and problems of development may make more sense than one organized around too-often sterile bodies of organized knowledge—knowledge organized, in too many cases, for other times.

A particularly promising kind of learning experience is represented by the various forms of domestic and international service corps that have involved young people from many countries in activities around the world. Iranian students working in the villages of their country after graduation, German students traveling to Asian, Latin American, and African countries to assist in development, United States Peace Corps Volunteers at work in many countries, are only a few illustrations. Where the young people from two or more countries team up on projects in a third country the potentials for international education and development are tremendous. Such experiences need to be recognized primarily for their educational value, and they should be built into formal programs at the secondary and higher levels. Professors can help students prepare for such experiences, help them develop tools with which to exploit these experiences for learning and to bring back to the classroom data and impressions that will assist in illuminating theory and textbook study. This type of experience has proven to be a strong motivation for continuing commitment to social causes at home and abroad, and to professional study in academic areas related to developmental change.

One further note regarding the developmental change approach to educational planning. This approach provides a ready vehicle for international cooperation. There is already a considerable corps of educational workers and scholars who have been involved in cross-cultural cooperation and research on development problems. Anthropology and sociology, which are at the core of the scholarly approaches to social and cultural change, are inherently international-intercultural in their approach to the study of cultures and societies. Scholars interested in the study of change tend strongly by discipline to be objective in analyzing the beliefs, ways of living, and value systems of other peoples. They are taught to respect the cultural integrity of other peoples. They empathize rapidly with people different from themselves. Their aim is not to judge or evaluate but to understand what they find in terms of the social and cultural milieu which they are studying or in which they are working.

Because of the recognition of the contributions of social and behavioral scientists to the understanding of developmental change, their language has become central to the international language of communication regarding change. For this reason, educational planning which views education as one of the major areas of application of what has been learned and as an area of further search regarding social, cultural, and economic change, is a natural for international cooperation. Change scholars from a variety of countries can cooperate with educators and other scholars and professionals in planning the role of education in development and the place of development concerns in the curriculum of educational institutions. To accomplish this involvement requires the initiative of those responsible for deciding who is to participate in educational planning.

The Universal Knowledge—Interdisciplinary Approach

A second approach to educational planning which has promise of contributing to a new model of education can be described as the universal approach to knowledge. Three factors have brought the role of knowledge in education to a dominant place in recent years. The first is the "explosion of knowledge" and the resultant fact that no specialist can any longer master all that is known in his field. The second factor is that the revolution in communications, travel, and other fields of advancing technology has brought the whole world into a unity making it necessary for a nation and its people to be knowledgeable about many other nations and peoples. The third factor is an increasing recognition that education is partial, parochial, and biased unless it provides students with the opportunity to know other cultures and countries in depth, to understand and be prepared to participate in international relations and the solution of world problems, to pursue their special academic or professional specialization without national or regional boundaries, and to prepare for working associations with people from or in other cultural and national settings in the world.

Champion Ward(7) argues for the selection of comparative material from the historical and current cultural and social experience of man as a way of building a universal approach to the curriculum:

> By a universal curriculum, I mean one which selects its matter impartially from the products of all the major cultures of the world, in accordance with the principle of the best. This is a rather radical conception, and I venture to say that any faculty which attempts to realize it in practice will never be the same again. Neither will its students, or its dean—As an

> undergraduate, I "majored in the history of art." I see now that it was really the history of Western art that I studied— There is more hope in the now-prevalent conception of liberal education as initiating the student into a lifelong process of self-education by means of intensive examination of selected works, ideas, and problems—In courses in the humanities particularly, there would be no radical novelty or incoherence, and presumably much edification, in instituting such comparisons between say, the rule of conduct set forth in the Bhagavad Gita and that expounded by Kant, between Machiavelli's theories of statecraft and those of Chanakya, between Iqbal and Nietzsche, Confucius and Montaigne, Aesop and the Panchatantra, the Iliad and the Ramayana, Chartres and Nikko, Pompeii and Petra, the opera according to Peking and that according to Bayreuth. . . .
>
> In a universal curriculum, therefore, the social sciences might usefully be taught in terms of the perspectives which they can be made to throw upon questions of theory and practice which arise in the attempt to solve problems of "development," to adopt appropriate international policies, and to appraise possible new admixtures of "Western" and "non-Western" social forms and values.

Kenneth Boulding(8) puts the need for universality another way:

> The universality of the university is in fact a creation of very recent times. Most existing universities, especially those which are sanctified by age, originated as trade schools, studying only a particular part, and a useful part at that, of the total universe of knowledge. The medieval universities were trade schools for the church, the land grant colleges were trade schools for agriculture and engineering. It is the logic of the epistemological process itself, however, which has forced universities to become universal, often against their will.
>
> The logic is the logic of unboundedness. It is the fact that in the kingdom of the mind there are no natural boundaries, which has forced the university to become universal. Anyone who says, "knowledge must stop here," soon finds that he has drawn an arbitrary line which the flood of increasing knowledge will soon wash over.
>
> The universality of the university, however, does not come without a struggle, often a severe struggle. A university as an institution is set in a local, not a universal setting. It is supported and financed out of a local culture, not out of the universal culture. . . .

Education, then, must pursue knowledge from the universe of what is known, but in any one educational program or for any one student this cannot mean that everything known will be taught or learned. There lies the dilemma.

Area and language study programs are one approach. Another approach is to organize learning around certain themes, concepts, or problems, drawing data, experience, and illustrations from a wide spectrum of country and culture settings. It might make considerable sense to combine these two approaches, building up faculty, library, and other learning resources, and institutional involvement in a few selected cultural or geographical areas of the world and using these concentrated resources as a laboratory for pursuing study in depth of concepts and problems.

There are undoubtedly other answers to the necessary task of harmonizing selection with universality. Unfortunately, few educational programs in the world have systematically faced the problem, and what happens now results from the influence of nationalism or regional accidents of history. In countries such as the United States, where individual institutions or state programs have considerable autonomy, the content of curricula too often results from a hodgepodge of individual and parochial interests rather than an overall strategy.

The task of devising defensible and practical ways of recognizing universality of knowledge in educational planning is, again, a task that should be responsive to international cooperation. It is a problem of prime importance in underdeveloped countries where even science and mathematics teaching are parochial because of a lack of the necessary knowledge resources and of up-to-date teachers. In the humanities and the social sciences, the problem of time in the curriculum is everywhere present; in many countries the lack of funds and resources demands a selective and planned approach which will allow for economy without destroying the need to learn without artificial boundaries.

Central to the universal knowledge approach is the interdisciplinary approach. We noted that the totality of knowledge is far beyond what can be included in any program and the help of specialists from various fields of knowledge is needed. So also is the help of various types of practitioners so that the knowledge is always relevant to meaningful aspects of the learner's experience. The learner needs unifying concepts and for these the help of the anthropologist, the educator, the economist, the psychologist, the political scientist, the natural scientist, and the other persons who have struggled with the structure of a discipline is required. Some small beginnings have been made in interdisciplinary approaches to curriculum and to interprofessional cooperation in projects, but more systematic approaches are needed. The growing body of knowledge about how groups operate and what contributes to the adoption of new ideas will be helpful.

Care will be needed to avoid the sterility of mere aggregation. The process is not an additive one; it is an integrative one. The concept of a team is central. Much of what has been tried to date would be better designated as multi-disciplinary or multi-professional. We intend much more by the term interdisciplinary-interprofessional. We intend a process that is creative, that provides for interaction among ideas from several sources, that includes challenging and testing ideas, that produces results greater than a sum of the separate inputs. Such a process not only makes possible creative and inventive inputs, it contributes to the growth of the scholars and professionals involved. Their contributions from individual fields are sharpened and clarified and the application of their ideas is tested in terms of educational programs. Furthermore, in the process of interaction the scholars and professionals become better generalists as well. They begin to see more clearly the relationships that exist between their special knowledge and that of other specialists. They come to see in greater depth the broader utility of their special field. Thus, they become more proficient in their ability to contribute to the planning and implementing of developmental plans.

A major contribution of the interdisciplinary-interprofessional team comes in evaluation, in analysis of experience in implementing plans, and in the interpretation of research findings on any of the problems of educational development. Intelligent planning is not done and then forgotten about until the next planning period. Provision must be made for systematic surveillance of progress and problems. Periodic formal and informal evaluations are in order. Carefully planned research needs to be designed by research specialists, and trained staffs will be required to carry out research and compile results. The team approach to interpreting results in terms of planned objectives will result in a far richer payoff from research than if results are interpreted only from the limited viewpoint of educators or the special viewpoint of one or more fields of scholarship.

The Systems Analysis Approach

Biologists emphasize that an organism, and anthropologists, that a culture, has integrity, wholeness, internal order, and unity. A given culture and its operating social institutions constitute a system, the parts of which work together in relative harmony. In order to understand how and why a society operates as it does it is necessary to analyze it carefully, taking into account all of the interrelated components of the society as a functioning system. In order to understand the operation of any one component or aspect of the society, it is necessary to know how other components or aspects relate to it—how they depend on its functioning, what they contribute to it, how they control it. In studying how societies change, social and behavioral scientists have learned that change in one component often causes reverberations in other components. These reverberations may bring about additional change, setting off a chain reaction that causes considerable disruption. In some situations the society is able to adjust to the change and to maintain harmony and continuity. In other situations adjustment does not occur naturally and it is necessary for change agents and administrators to take steps to introduce compensating changes in order to restore internal order.

The educational system of a country is a subsystem of the larger culture in which it exists. To understand the functioning of the school system it is necessary to consider both its relationship to other parts of the total cultural environment and the internal operations of the educational system itself. The introduction of change in the school system often causes unexpected reactions and reverberations within the school system and outside in the larger society. This happens because not enough is known about the workings of the system and the intricate interrelationships among its many parts to predict what will happen in all cases.

Conversely, in many situations an innovation will not be accepted into a system until components which provide the setting in which the innovation is to function are altered to provide hospitality for it. An example can be given from science education. The introduction of well-equipped laboratories for the teaching of science has been given considerable stress in newly developing countries. Reasons for laboratory work have been theoretically accepted by the science teachers for many years. The introduction of "new science" into secondary schools places even more importance on the use of laboratory equipment to teach students to approach scientific questions the way the scientist does.

The use of laboratory equipment in schools is not likely to become popular among science teachers, however, unless several other innovations are introduced. To begin with, the system of responsibility and accountability for the equipment will have to be changed so that the principal does not feel it is necessary to keep the equipment locked up all the time to protect himself from punishment for loss. Second, the examination system will have to be altered so that students, teachers, and parents place value on what can be taught through proper use of laboratory apparatus. And third, administrators and inspectors will need to come to appreciate new purposes for teaching science so that they lend support to the teachers who wish to use the science laboratory in their teaching. These are only some of the adjustments that might be needed to accommodate this innovation in the system.

In order to plan intelligently for change in education it is necessary for planners and implementers of change to have a thorough understanding of the educational system and the ways it links into the larger society. This calls for what is known as a "systems analysis." Social scientists and management specialists have applied systems analysis to business and industry, and in some countries this approach has been applied to government operations. Sophisticated systems analysis involves the formulation of highly complicated mathematical models in which all possible critical indicators and relationships in the system can be measured. The idea of systems analysis can be applied to educational planning and some beginning attempts have been made. The process is basically that of analyzing the purposes of the educational system, the inputs that are provided to accomplish the purposes, the processes that characterize the functioning of the system, and the desired outputs, or results. These are the basic components of any system and they must all be taken into account in an effort to improve education.

This view of education, however, is seldom the one used in making educational decisions. Usually decisions are made to add or change individual programs or arrangements without a systematic analysis of the likely results. For instance, a decision is made to introduce a "technical stream" into secondary schools, or to initiate "internal assessment" as part of the examination system, or to change the role of inspectors from "inspection" to "supervision." To assure the success of any of these or other innovations may require far-reaching changes in the curricular structure, the examination system, the reward system, the system of interlocking personnel responsibilities, and public expectancies of schools. In each case a thorough understanding of the educational system resulting from systems analysis will provide information needed to guide the innovation intelligently.

We have insisted that education be viewed more broadly than in terms of what happens to students in formal institutions. We call for a recognition that many forces, formal and informal, contribute substantially to the education of children, youth, and adults, and that the educational challenge in all countries cannot be met without effective coordination among these many forces. Essert and Spence(9) have defined the "educative community" as involving the threefold educating forces of the community: "The family system, the school system and the general community system. When each of these three systems is operating with full recognition of the nature and function of the others and when they collectively provide the opportunities for anyone to learn whatever he needs to learn, whenever he needs to learn it, the community has reached a stage of excellence in using its total resources for the deliberate education of all its members."

Robert M. Hutchins(10) speaks of the "learning society" as follows: "The family, the neighborhood, the community, the state, the media of communication, and the great number of voluntary organizations to which a human being may belong, all take part, fortuitously or by design, in making him what he is." Both Essert and Spence and Hutchins are concerned not only with the planned coordination of all community educating agencies but also with the continuing nature and need for education for all people during these rapidly changing times.

Since change means different behaviors in people, education is intimately involved. In the United States it is often said by professional educators that they are not sure whether education leads or follows change. What they are admitting is that their definition of education is too narrow. Formal systems of education are generally behind change; this testifies to their conservatism and their hesitance to lead society. This fact also testifies to the power of other educating forces—the press, radio, motion pictures, television, advertising and other commercial influences, political forces, professional organizations, voluntary organizations, public opinion, international relations and forces, and many others. A strategy of education for development must include a wide spectrum of educating forces in addition to formal institutional programs if the strategy is to be effective.

In keeping with our position that the educational system of a country should not be identified as the "school" system alone, we point out that any effective systems analysis would need to take into account these less formal programs and processes of education which lie outside the school, college, and university system. A growing literature is available on the application of systems analysis to different programs; appropriate persons should be trained to bring this approach into educational planning processes.

Here then are illustrations of seminal ideas that are working in the planning field and offer promise that educational planning can become an increasingly effective operation. We stressed that these were not separate, contradictory ideas but interrelated ones that can be woven into various patterns depending upon the country situations and the resources available in personnel. The major point that we would make in conclusion is that planning has become a specialized technical area and that special skills are required. Cooperation between countries can help provide this needed resource and can assist in training additional personnel.

Country Educational Planning

It will be useful now to illustrate some of the ways these planning activities can contribute to the development of individual country programs. Our emphasis is on country programs because we believe these are basic to achieving a strong world program. People need to identify with something specific. Even at the national level, this is difficult, but easier than with something even larger than one's country. At the same time that a workable source of identification is achieved, it is also necessary to keep the world interrelationships in mind. One of the major contributions of Cooperative International Education will be to help each country take an increasingly realistic stance vis-à-vis the world of today. We are aware of the immensity of this task; this must be kept in mind. The one hope we see is to make the national programs ones of which the members of these nations can be increasingly proud.

How does a country go about utilizing ideas like the ones previously described to move toward a more effective educational program? The steps to be taken are clear: Purposes; Inputs; Processes; Outputs; all with feedbacks that provide for continuous corrective actions. Translated into an educational program, these would call for such steps as: (a) determining the major country goals; (b) assessing current and potential resources; (c) getting agreement among the various institutions and agencies on what each will do; (d) training personnel; (e) obtaining the needed supplies; (f) providing continuing evaluation with prompt feedback to make possible successive approximations toward increasingly better achievement of purposes and to maintain the flexibility required as information about changes in goals accumulates.

Programs, however, rarely work this way. Man still reacts emotionally to matters which concern him deeply. There is some evidence to hope that rational analysis is having an effect on matters of social policy, but any current plan that depended solely on a one-two-three approach would not get very far very fast. It is important to have steps like those outlined here clearly in mind and to know what progress is being made on the various parts; but successful planning will include a high degree of art as well as of science.

Three important ingredients of successful country planning are that it be (a) voluntary, (b) flexible, and (c) able to show some demonstrable gains every year. Different countries will work in different ways. The emphasis on the voluntary ingredient, for example, means that the widest possible participation needs to be sought. Who is ready to participate and how to arrange for participation will depend upon levels of education, channels of communication, the leadership structure, and other such factors which vary from country to country. A country that has had years of experience with national planning will have a potential structure for educational planning, but this will need to be looked at critically —not all planning programs meet the suggested criteria. Countries like the United States, with a highly schooled public, a diverse array of goals, and a limited experience in national educational planning will have different kinds of needs.

Our purpose here is not to formulate one plan or even to try to identify all the matters that must be dealt with in developing a comprehensive national educational program. We believe there is a necessity to look far enough to indicate the kinds of directions that will need to be searched out and, particularly, to identify the kinds of help which international cooperation can contribute. It takes no expertness to know that the task in each country is and will be tremendously difficult. Our basic argument starts with this fact as the reason for believing that cooperation is the one hope.

Reference Notes

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2. See: Adam Curle. Planning and Education in Pakistan: A Personal Case-Study. Cambridge: Harvard University Press, 1966. Gives an interesting firsthand account of the problems of planning.

3. The International Institute for Educational Planning was organized to help countries do a better job of planning. It has issued a series of pamphlets on various aspects of planning, which we recommend to anyone interested in this phase of cooperation.

4. See the booklet issued by the Center for Educational Change, University of Kentucky, describing its work.

5. Willis H. Griffin and Udai Pareek. Process of Change in Education. To be published by Academic Books, New Delhi, India.

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9. Paul L. Essert and Ralph B. Spence. "Continuous Learning Through the Educative Community: An Exploration of the Family-Educational, the Sequential-Unit, and the Complementary-Functional Systems." Adult Education 18 (4): 260-71; Summer 1968.

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Chapter IV

The Possibilities of Worldwide Cooperation

"Consider, for example, the fact that the cities of the world—Tokyo, New York, Djakarta, Calcutta, Nairobi, Moscow, London—all have common educational problems which could be studied and tackled by joint effort. . . ."(1)—Harold Taylor, Director of the World Education Study Project

"The contacts with Western knowledge will be of use when they cease to dominate."(2)—I. H. Qureshi, Vice-Chancellor, Karachi University

". . . The process of foreign assistance is inherently dependent on research. It is often described as a method of transferring know-how, but this is plainly wrong; it is instead a process of developing know-how—a process of finding out what will work in Nigeria, not of transferring what has been found to work in Nebraska. If we understood our own business better, it might well be that the whole process of foreign aid would be seen as a research process, aimed at learning how to move a particular society, with its special and unique characteristics of history, culture, and physical geography, toward specified objectives."(3)—David E. Bell, Vice-President, The Ford Foundation

"In the fields of international relations the purpose of education is the civilizing and humanizing of relations between nations in ways which are within the limits of human capacity. The question is whether, in this era in which man has become capable for the first time of destroying his species, we can close the gap between our needs and our traditional forms of behavior; whether, to put it another way, we can change the nature of international relations, not merely by improving our traditional way of doing things but by devising new techniques and new attitudes, techniques and attitudes which one may hope will be within our capacity but adequate to our needs. The question may be answered with catastrophic suddenness or it may never be answered; what is called for, however, is not an answer but an effort, an effort rooted in acceptance of our own humanity, in hope for our future, and in a certain, perhaps not entirely justified, faith in ourselves."(4)—J. William Fulbright, United States Senator

Introduction

Can countries genuinely cooperate? Can they subjugate their individual interests and goals to the common good? Toynbee has stated that in the annals of history the mid-20th century will be remembered as the first period in which the powerful and wealthy nations massively responded to the needs of the weak and impoverished nations. Commendable as this effort is, it is flawed by the obvious element of self-interest illustrated by the "cold war." One is left wondering if nations can move on to the next stage of maturity and act on the common self-interest of the world as a unit. Can nations learn to cooperate toward the solution of those common problems which threaten the continuity of civilization itself?

Our thesis assumes that there is no other road than more genuine and systematic cooperation and that, hopefully, nations are ready or are approaching being ready to face the challenge. This readiness may be based in part on a growing realization of the glorious future that can be achieved through peace, harmony, and cooperation and in part on the realization of the extent of tragedy that lies in the traditional ethnocentric path. It is our hope that cooperation in educational development is a workable place to begin since education is less central to the immediate aims of competition and power politics among nations; on the other hand, we realize how difficult cooperation in education will be because of the sensitive factors that still divide mankind—ideology, nationalism, language, and other highly emotionally charged factors.

Before proceeding with an analysis of possibilities for more effective cooperation, we ask the reader to review the basic assumptions which were stated on pages 6 to 8 in Chapter I. It is important to keep in mind the extent and rapidity of change in all countries, the worldwide need for viable educational programs, the scarcity of such programs in any country, and the possibilities of pooling insights across national boundaries.

An Assessment of Potential for Cooperation

A Hopeful Posture. We have asked: Can countries cooperate on educational development? The questions might better be: Since cooperation is already going on and is growing, can countries cooperate more effectively? Can cooperation be made an effective answer to the challenge to education in the present world situation? Can cooperation be carried out so as to respect the integrity of each country's cultural heritage? Can countries subordinate national interests to the demands of effective cooperation? Can cooperation make a real contribution to revolutionizing education in each country? Can cooperation on educational development make a significant and lasting contribution to improved international relations and a more effective and humane world social system? Can cooperation become genuine?

It is easy, in the face of the current situation among nations and the limitations of leadership by international agencies, to be pessimistic about answers to the above questions. Our thesis is that the only realistic position to take is one of considered optimism and of faith. The faith entails trust in man's social abilities and in his humanity, a faith that even Senator Fulbright (as quoted at the outset of the chapter) questions. Nevertheless, we believe that national leaders cannot do otherwise than to move ahead with vigor and the best intelligence that can be brought to the task, plus the application of an increasingly probing array of skills and tools through which to become more intelligent about the processes and problems of the task.

Some Limiting Factors. A hopeful, optimistic posture must include a realistic view of negative factors. Space does not permit more than a brief identification of some of the major forces in the world situation which tend to limit the effectiveness of cooperation. One such force is nationalism. Nationalism has served and will continue to serve a useful purpose in building pride and unity in new nations fraught with religious, tribal, and linguistic fractionalism. It can be viewed as a negative factor, however, in the extent to which it drains off energy and resources which should be channeled into development efforts, stifles recognition of cultural diversity for its enriching contribution, builds or perpetuates friction between neighbors who could profit from friendly cooperation, causes suspicion of foreigners and blames them when things go wrong, and is manipulated by autocratic leaders to cover up or defend unwise internal programs or international stances. It is of particular significance when it gets in the way of solution to problems between neighbors or prevents desirable cooperation.

Religion also is often a negative factor when it encourages fatalism and anti-scientific orientations, and when it serves to build walls of separation and attitudes of superiority. Fortunately, much religious missionary work in the world has moved away from "saving the heathen" and toward helping to solve medical, educational, and social problems. Unfortunately, however, the old attitude still lingers, often subconsciously, as one justification for international cooperation, and as such it is a negative factor in many programs of technical assistance for development. On the positive side, religion can help and has helped persons to find answers to the insistent and persistent personal and social questions faced by all mankind, and in the process has contributed to motivations that transcend national limitations. Also, in many parts of the world, religion is still looked to for answers to moral and ethical questions. As one such source it should be encouraged, and comparative studies of the role of religion in different countries will continue to contribute to understandings of human experience important to cooperative development efforts.

The relationship between religion and education is a knotty problem requiring study and analysis. In Muslim countries, for instance, traditionally education and religion were closely associated, making it difficult to make religion a subject of critical study in analyzing the relationship between traditional culture and change. In many Western countries, for several centuries religion and education have been less closely intertwined; unfortunately, in the United States the principle of separation of church and state discourages the objective and critical study of religion in the public schools. In most religions there are universalist principles which encourage mankind to work together for the common good, and these need to be emphasized. Comparative studies of religion should find a more prominent place in the curriculum of all countries as a basic contribution to world cooperation.

Language is often a contributor to nationalism, as is religion. It is closely associated with in-group and out-group identification. It is a problem in those countries, such as India and Pakistan, in which there are too many languages, in a sense, and the language question obscures the task of building "emotional integration" in each country. Both within countries and among countries the language problem, in addition to being an emotional question, is a problem of communications. A language, to be effective for development purposes, should have sufficient richness in verbal symbols and concepts to enable individuals to conceptualize effectively and to communicate well both within their group and among groups in other parts of a country and the world. In many countries these two purposes require skill in at least two languages—a local language and an international one.

To modernize a society means, among other things, to push back the limits on action. Language is one of the major tools for reducing limits on choice, for opening avenues for solutions to problems, and for gaining access to knowledge and experience from other societies. Unfortunately, in many countries language problems continue to be discussed on an emotional level rather than on a scientific level. This continues to be true in spite of the fact that linguistic studies have made available much intelligence that could contribute to the formation of a more rational language policy in many countries.

Also, language is much more than a system of symbols for exchanging information. In the introduction to his most valuable little book, The Silent Language, Edward T. Hall says, "I am convinced that much of our difficulty with people in other countries stems from the fact that so little is known about cross-cultural communication."(5) Body postures, conversational distance, timing, manners, and many other factors enter into the process. Much has been learned by anthropologists regarding cross-cultural orientation, and ways need to be found to prepare people more effectively for work and communication across cultural barriers.

Still another problem with inherent difficulties for two-way cooperation is the difference in levels of economic development and technological sophistication. The efforts of recent decades to narrow the gap have failed; the gap is becoming wider. Vast differences in natural resources and wide variations in population density are two explanations. Another is the fact that technological advancement tends to generate greater technological advancement; a major problem in the more industrialized societies is how to promote attitudinal changes, human relations skills, and social value developments to keep pace with technological advance. To learn how to deal with this growing problem of differences in wealth and standards of living is a major challenge. Surely directions are to be found in part through a more effective education. Countries without entrenched educational systems may be able to adopt new approaches more readily than those deeply committed to a pattern of form and substance—Samoa moved to a system built around television while the advanced countries were and are still struggling to find ways of effectively injecting television into an established educational system.

For the most part, answers to problems of inequalities of resources are being sought within national boundaries. What about the possibilities of finding answers across boundaries, or of redefining boundaries? This possibility challenges countries such as the United States to take a careful look at how answers are sought to the problems of poverty pockets in the midst of plenty. This calls for new formulas for sharing. Obviously, in the face of so many inequalities cooperation cannot be posited on the assumption of sharing the same kind of goods or services. The United States has technological and scientific resources to share; she needs help in language teaching and knowledge of other cultures to enrich her educational system. In Western countries there has been a strong tendency toward materialistic values; what can be learned from those societies in which out of necessity human aspirations have developed more along spiritual lines? Some Western youth are now turning to Yoga, Zen, Islam, and other oriental cultural manifestations for answers to problems they feel are not to be found in Western culture. Combining Western emphasis on science and Oriental emphasis on intuition may help move humankind forward.

Still another factor in cooperation, and not always a positive one, is people. Man is both adult and child—a curious mixture of strengths and weaknesses, of promises and failures. He can conquer the material earth and explore the universe, but he cannot master his own inner destructive tendencies. Ruthlessness, hatred, prejudice, complacency, disregard of facts, and cruelty abound everywhere. Much has been learned about man, yet he successfully resists changes which his rational powers fully justify. There is some indication that experience may be a better teacher in bringing about changes in human qualities than information. This is one of the promises of international cooperation in education, in the inherent movement of people across cultural borders. Perhaps international service such as Peace Corps experience is a more powerful educating force for change in people than all the hours one might spend in formal classroom instruction; a better answer may be found in the proper mix between the two.

One of the problems of "people" which has received much attention in recent years is the so-called "brain drain." This is another problem that is usually viewed within traditional national boundaries. However, one country's "drain" is another country's "gain"; one cancels the other out if we look at the earth as a unit and at the process of education as a worldwide cooperative process. Perhaps persons from underdeveloped countries educated abroad should be required to return home to wrestle with their country's problems—if their education abroad has actually prepared them for the task. After a reasonable period, however, opportunity to develop skills and talents to the fullest may be given high priority, allowing for individual freedom to seek employment wherever it is available. A sharing approach indicates that this "brain drain" should be countered by service in developing areas by persons in greater numbers from the more advanced countries; thus, both country need and individual opportunity are served, and international cooperation is advanced.

Nationalism, religion, language, economic development, and human characteristics are all factors of promise and difficulty. They, and others of equal importance, are central to our thesis that the search for a more meaningful and responsible education will be more productive through cooperation. The application to these problem areas of the best that is known, including the most sophisticated research skills, is a necessary concomitant to mutual advance.

The Emerging World Social System

In spite of those factors which continue to limit the effectiveness of cooperative thrusts, a realistic view must include the extent to which the forces building toward world unity are gaining ground.

We chose to use the term "cooperative international education," in contrast to "intercultural," "world," or "global" education as the focus of this monograph because we believe that in the foreseeable future national units will continue to dominate the world scene. It is recognized, however, that interdependence is a growing part of the world scene, and that increasingly national planning has to take account of a global system of interaction that includes the activities of governments, non-government groups, and individual persons. This global or world system is emerging in spite of the limited growth in world government. According to one geographer:

> Our world today is made up of two very different equations for human life on the earth: (a) the traditional locally-based culture which depends primarily on the know-how of a particular group out of the total population of the earth and on the resources of a tiny fragment of the full earth environment, and (b) the new worldwide interconnected system that draws on the resources of parts of the whole earth, and, we might add, is building its own distinctive culture by incorporating bits and pieces from the many different culture areas that it touches. . . .(6)

The worldwide equation includes multilateral arrangements among strong and weak nations for military security; mutual cooperation agreements between countries for economic development; transnational cooperation for scientific research, technological advance, and the provision of higher education facilities; international association among national professional organizations in the fields of medicine, art, education, science, and many areas of academic scholarship; growth of multinational business enterprises; and many instances of cross-national cooperation for research among individual scholars from different countries. Powerful states are constrained in their international and domestic affairs by events and reactions in other states. Intergovernmental agencies carry out many nonpolitical functions in the areas of health, art, education, and welfare. Among the youth of the world there is a growing common culture, and cooperation across national and cultural boundaries among idealistic young rebels may become a major force for greater social justice and peace.

These are some of the dimensions of the growing global social system. Cooperative International Education must recognize the growth of this current phenomenon, making use of it and contributing to it. Given the nature of the world of today, interaction and involvement across national and cultural boundaries cannot be held back; the wise position is to accept this fact and to make every contribution possible to the rational and planned development of a global social system.

Several years ago, looking to the need for a "future" orientation in education for world understanding, the renowned world citizen, Margaret

Mead, wrote in favor of the development of a "shared culture."(7) She was rightfully concerned that efforts toward world understanding recognize: (a) the need for a base of common assumptions to facilitate communication among specialists across cultural differences; (b) the present world crisis which requires short-cutting the long time span historically required to build a common, shared view among people of different cultural backgrounds; (c) the fragmentation of a social science element in the education of most specialists which inhibits their ability to communicate across cultural barriers; (d) the extent to which most proposals for mutual understanding are based on a unicultural view of the world and on the historical separation of peoples; (e) the need for the shared culture of the future to be equally inclusive of all peoples of the world, even those whose cultural traditions are not covered by available literary testimony; (f) the problems of gathering material on the art styles and other priceless manifestations of cultures around the world and bringing them into the classroom; and (g) the problems of bringing the processes and problems of human experience around the world into the conscious and subconscious thinking and feeling of peoples everywhere. Margaret Mead's concerns are a major aspect of the responsibility international education should assume in the creation of an intelligent and humane global social system in which the welfare and happiness of people takes precedence over international power politics.

Elements of a Forward Thrust

Emphasis on Process. A new dynamic, forward thrust is required to break out of the patterns of limited cooperation, out of the tendency to multiply inadequate traditional forms and content of education, and out of the continuing ethnocentric focus of national programs of education. This forward thrust should be characterized by its processes, and by its faith in process rather than by its assertion of solutions. Too many national and cultural groups are determined to shape the future world in their image, to impose their solutions to world problems. Anyone who feels he knows what the future world should be like should be mistrusted. The new science of "futuristics" is more interested in what will happen and how, than with what should happen. Concern for direction and goals should be a continuing and central part of the process, but predetermined goals should not be allowed to dominate process.

The process we are emphasizing should be developmental. The definition of modernization given by the noted Islamist, Wilfred Cantwell Smith, in a series of lectures in New Delhi several years ago, lends support to our emphasis on process. After a careful analysis of alternative definitions which added up to a rejection of modernization as something that could be borrowed from "modern" countries, as identical with Westernization, or as a set of goals which when achieved qualifies a country to be called "modern," Professor Smith concluded with this definition:

> The process of modernization . . . is that process by which a country becomes conscious of itself and of its processes, and of the kind of country that it is possible for it to become,

> and by which it finds or constructs the technical means for executing such choices as it consciously or unconsciously makes. Modernity in the world at large is in the process of rendering feasible the gradual transformation of human life from what it has been into what we choose to make it. Our awareness that this is so, our choosing that we will strive for one thing rather than another . . . and our ability to implement our decision technically—these are the measure of our being modern.(8)

The world as a unit needs desperately to move aggressively toward modernity—to make informed choices rather than to drift, and to implement its choices. A majority of nations may be ready to move toward modernity, to decide on the nature and the direction of their national characters and purposes and their roles in the world, and to take affirmative steps toward more fully implementing those decisions. Perhaps education is the key to these decisions, and perhaps a global system of genuinely cooperative searching for more relevant and effective conceptions of education is an essential component of the developmental process nations are seeking.

The needed forward thrust will emphasize process. Important elements of the cooperative process should be a system of mechanisms for cooperation; a worldwide strategy, effective leadership, and global coordination; and careful planning, research, and evaluation to guide evolvement.

A System of Worldwide and Regional Mechanisms for Cooperation. A large number and variety of organizations, institutions, and programs already exist for international cooperation in education. The United Nations Educational, Scientific, and Cultural Organization (UNESCO), the Middle East Technical University, the World Academy of Art and Science, the World Confederation of Organizations of the Teaching Profession, the South East Asia Ministers of Education Council, the Inter-American Committee of the Partners of the Alliance, the Educational Resources Center in New Delhi, and the International Association of Universities are a small sample. Some of the array are older and well established; others are relatively new. Some carry out substantial programs; others are nominally active. Some are concerned only with education, or with education of a particular kind or level, and others are concerned with education as one element among others. Some are connected with or are sponsored by governments; others are entirely private and professional. Some are worldwide, some are regional, and some are country-to-country. Some carry on work that is distinct and unrelated to the work of other organizations; many of them overlap in interests, duplicate each other in actual operations, and sometimes compete for funds and dominion. These are only a few of the ways the many organizations involved in international cooperation differ. In most cases these organizations are not systematically interconnected or related to each other.

For worldwide and regional cooperation in education to be effective there seems to be a need for rationalization of the organizational means for cooperation, bringing them together into a systematic whole. Any attempt to do this would undoubtedly reveal the need for altered organizational structure, for cooperation and coordination among existing organizations and institutions, and for the creation of additional mechanisms for cooperation. If the Middle East Technical Institute serves a valuable regional function, why should there not be several more similar institutions in other regions with similar needs? If the Inter-American Committee of the Partners of the Alliance serves well to coordinate people-to-people activities among countries in the Western Hemisphere, why should there not be similar agencies in other regions of the world? If the South East Asia Ministers of Education Council serves to help a group of countries cooperate in planning institutions of higher education to be shared, why is such cooperation not a desirable idea in other regions? If the Educational Resources Center in India serves an important educational purpose in the preparation of educational materials on that country for use in the schools of New York State, is there any reason why other such centers should not be established?

Each of these agencies serves a part of the world; each is concerned with a particular kind of cooperation; each peforms a different function. Generalization of these agencies to serve the spectrum of educational needs throughout the world, in a coordinated and mutually supportive system, seems to make sense. What exists has grown in an unplanned fashion and the time has come to put the pieces together.

One idea for a new mechanism was suggested by a committee which helped to plan for the 1967 International Conference on World Crisis in Education held at Williamsburg, Virginia. The suggestion is as follows:

> Some mechanism for continuing work on problems of world education should be established. It is therefore recommended that a standing committee be set up to consider the establishment of a nongovernmental International Development Advisory Group on Education. Its functions might be to study, on a continuing basis, the major problems of developmental education and to formulate strategies for their solution; to recommend to governments, to regional and world bodies concerned with such problems, and to the world academic community, the strategies necessary for solution of the fundamental problems of world education; to encourage establishment of affiliated organizations in individual countries and regions.(9)

We are not suggesting a tight-knit, worldwide organization that would likely become top-heavy with bureaucratic hierarchy. We are suggesting the development of a worldwide strategy of institution building for international cooperation in education. Obviously, the planning of such a strategy is part of the larger task of planning strategy for cooperation in educational development in general—worldwide strategy that would be concerned with priorities, allocation of resources, and the need for cooperation, as well as with the organizational means of cooperation.

Worldwide Strategy, Leadership, and Coordination. The First Development Decade has resulted in an increased recognition of the need for a global strategy for development. Such a strategy would provide the basis for leadership and coordination of cooperative development efforts, private and government, and for the development of a major thrust for the decades ahead, based on the experience of recent years. Within the overall framework of a development strategy, a strategy for educational development is needed. This educational strategy should have a clear identity of its own and be raised to a prominent level of visibility to attract the public and private support it would merit. The United Nations has designated 1970 as the International Education Year. We prefer an "International Education Decade," not only to call attention to the critical importance of education in development cooperation throughout the world but also to underline the long-term nature of the task. All development work, and particularly educational development, requires patient, continuous, and coordinated effort over a substantial period of time to achieve lasting results.

The basic element of a long-term cooperative program is strategy—a worldwide strategy for cooperation. Within this strategy different organizations and agencies can take initiatives which contribute to the whole, assuming a certain amount of coordination. To develop such a strategy and to provide coordination in implementing it, requires leadership. No world agency is now providing this kind of leadership. Perhaps this is the next step in the maturing of UNESCO's responsibility. If UNESCO is to assume the necessary initiative, several prior changes will be required. In the first place, greater financial support must be given to UNESCO by the member nations, particularly the wealthy nations. At the moment the annual budget of this agency is no more than that of a middle-sized university in the United States. Second, UNESCO must itself move to clarify its objectives and philosophy—and formulate a clear-cut plan for implementing them. Perhaps a systematic appraisal should be carried out by an impartial, outside group to evaluate past performance and chart future roles. Third, steps should be taken to streamline the bureaucracy of UNESCO and to reorganize operations for greater efficiency. The evaluation should be concerned with planning, budgeting, and administration as well as with program effectiveness—the two being closely interrelated. And fourth, steps are needed to give greater publicity to the work of UNESCO. The world knows when the United Nations peace-keeping machinery breaks down or achieves disappointing results. Little is known of the many successful projects of UNESCO and the other United Nations agencies. Greater knowledge should result in greater faith and support.

If UNESCO is unqualified or inappropriate for the leadership and coordinating (UNESCO calls it "harmonizing") role necessary for a new thrust in Cooperative International Education, then another organization should be identified or created for this purpose. It seems wiser to strengthen the organization which has achieved so much than to shift responsibility to another or a new agency; but strengthened UNESCO must be if it is to take initiative on the steps required to formulate, implement, and coordinate the kind of broad program of cooperation we have attempted to articulate herein. A giant step could be accomplished if the larger countries such as the United States were to reaffirm their commitment to UNESCO, strengthen their moral, intellectual, and material support for UNESCO programs, and cease compromising their cooperation through UNESCO whenever so-called "national interests" come in the way.

Planning, Research, and Evaluation. These three elements comprise a package that is an essential element in building the means and carrying out programs of international cooperation for the improvement of education. We have emphasized in earlier chapters the role of effective planning as it applies in individual countries. In Chapter III we made it clear that our definition of educational planning went beyond the too-often limited gathering and publishing of data; we did this by suggesting the need for new approaches to educational planning and we discussed three—the developmental change approach, the systems analysis approach, and the universal knowledge—interdisciplinary approach. In emphasizing the broader concept of educational planning a significant role is indicated for the social and behavioral sciences. This broader concept is applicable to international cooperation as well as country planning. The role for social and behavioral scientists in support of educational planners will be critical in assessing what is already known about processes of cooperation and about educational problems, in identifying current uses of social and behavioral science research findings, and in planning and carrying out studies to increase knowledge on the critical problems of education and educational change.

At the beginning of this chapter we quoted a statement by David E. Bell to the effect that foreign assistance is inherently dependent on research, and that the whole process should be viewed as a research process. Obviously, much needs to be learned both about the process of cooperation and educational development. Persistent problems of educational change need to be rigorously examined to find more effective solutions. Close coordination between planning and research is needed to assure that limited resources to support research are used to attack problems of the highest priority. Carefully planned comparative studies on priority problems have considerable promise. Increasingly, comparative education researchers are coming to rely on the research techniques of the social sciences; in fact, the different methodologies of sociology, anthropology, economics, political science, and other disciplines are coming together into what is called "the common culture of the social sciences," making available a wide array of methodological approaches to the study of development problems. At the same time social and behavioral science research is becoming more systematic, more scientific and quantitative, and more respected. Although the number is still too limited, a growing group of social and behavioral scientists are turning their attention to education as an important field for their investigations.

The particular application of research to the evaluation of projects is of unusual importance. To begin with, given a limited knowledge of how to bring about developmental change, much of educational planning is or should be experimental in nature. Planned projects and programs cannot be truly experimental unless the results are carefully evaluated. Effective evaluation requires the application of the most skilled researchers and the cooperation of scholars across disciplines. The results of evaluation need to be interpreted and fed back to the planners, thus providing a continuous process for the improvement of programs. In the second place, building procedures for evaluation into program planning helps to bring about improved planning. Many programs are ineffective because of lack of clarity of objectives. Evaluation cannot be planned without clear objectives—it is necessary to know what is being evaluated. Thus, evaluation planning forces improved program planning.

The careful packaging of planning, research, and evaluation are important elements in cooperative efforts for educational development. Fortunately, there is a growing cross-cultural as well as cross-disciplinary experience among social and behavioral scientists of many countries; this international cooperation among scholars is a resource to be tapped and supported. Unfortunately, other countries lack mature social and behavioral sciences and are giving low priority to the development of these areas. This is one of the ill effects of an overemphasis on the technological and economic aspects of development.

Needed New Initiatives

The forward thrust briefly characterized above will require new initiatives on several fronts and at all levels. Opportunities to move should not await a fully developed national or international strategy; they should, however, anticipate and attempt to encourage the growth of larger frameworks for action. We give suggestions in the sections following to illustrate kinds of needs that exist, not to outline a complete strategy and program. That task remains as a continuing one for appropriate international leadership.

Country Initiatives. Cooperation among nations on the development of educational programs depends in the first instance on the readiness of individual countries to participate. We will discuss four initiatives which, among others, seem to be prerequisites for cooperation.

The primary need is for each country to break more effectively with the current inadequate patterns of education inherited from the past and to establish innovative thrusts aimed at bringing education into effective involvement with the peculiar problems of social change of that country. This means qualitative as well as quantitative reforms and courageous leadership.

Cooperation with other countries and inputs from the world social system can help to provide reinforcement, but the initiative must be taken by the country through its leaders at many levels. The contribution from cooperation will depend on the vigor and effective national management of this initiative; it will also depend on such qualitative factors as the relationship between the cultural heritage of the country and the innovative thrust, and the extent to which new educational programs meet the needs of the people and prepare them to become involved in determining their own destiny. Myrdal, in characterizing many new countries as "soft states," identifies several factors which render ineffective their efforts for planned progress—their voluntariness, the small amount expected of citizens by national governments, the few obligations of citizens to contribute to their community or to avoid acts contrary to community interest, and the tendency to react to government leadership as if leaders were still the agents of colonial powers.(10) The initiative required in educational planning should take cognizance of these factors since efforts to bring about a fundamental reorientation in education will depend in large part on a high degree of disciplined responsibility throughout the government and the educational establishment.

The preceding description may characterize the situation in countries which are new nations politically but old societies culturally. Similar situations exist in industrialized countries which have recently rediscovered several persistent problems and are having difficulty in mobilizing citizen support for "anti-poverty" and other social programs. This lack of success results in part from disinterest and lack of commitment, and in part from the fact that solutions sought run counter to vested economic and political interests.

A second initiative will require a decision to cooperate, and on what problems to cooperate. We cannot ignore the major rifts among groups of nations in the current world situation and we assume that these rifts will prevent some kinds of cooperation among some nations. Hopefully this situation will change in time, but each nation will decide for itself whether or not to cooperate and under what conditions. Certainly the leadership by international bodies we call for later should be effected in such a way as to include all nations interested, willing, and committed to cooperation. To the largest extent possible, decisions on cooperation should be made in terms of shared educational problems and the resources available to contribute to cooperation, rather than in terms of international politics and "block" loyalties.

A third action required of national governments is to move in the direction of disengaging educational policy from short-range foreign policy, since the latter is so often manifested in unrestrained national rivalries and international power politics. Education treated as a conventional instrument of foreign policy, to improve the "image" of a country, to cast its policies in a favorable light, or to promote particular military or economic projects is a corruption. It is for this reason that we hesitate to include in our definition of international education those government programs conceived for propaganda purposes, whether or not they are labeled "cultural relations," "information services," or "technical assistance." The extent to which these programs are educational or propagandistic varies from country to country and from program to program, and the task of separating one from the other is not easy. Nevertheless, initiative seems necessary on this problem for genuine cooperation in the educational field to take place. Countries are not likely to cooperate on education at the same time they aim at perpetuating national feelings of unlimited superiority. This may be easier for established countries than for new nations in which there is a pressing need to use the schools and other educating facilities to build identity, unity, and sense of national purpose, or to build popular support for defense against hostile neighbors.

It is not a problem in new countries alone, however. Kenneth Boulding(11) puts it this way in referring to his British schooling:

> My formal education was heavily weighted with messages designed to turn me into a good little Englishman. In adolescence I read H. G. Wells' Outline of History, which persuaded me that my teachers, especially my history teachers, were liars. . . . Some of the current revolt of youth, especially of students, may very well be related to the fact that the pabulum which they get in primary and secondary schools is so unrelated to the realities of the world today that it proves indigestible.

The task of reorienting educational content and purposes away from national emotional commitment based on partial and distorted information will not be accomplished easily, but it seems imperative for initiatives to be taken in this direction if genuine cooperation is to become a reality.

A fourth initiative will be that of organizing and staffing for cooperation. While it would be a mistake to insist that all cooperative activities with other countries be channeled through a single government agency, there does seem to be a need for a single agency in a country to coordinate the many programs that operate across national boundaries, to provide leadership in planning, and to speak for the country on those matters that do involve government decisions and action. Many countries that have central educational planning and administration already have an office designated to speak for the country on matters of educational exchange, relations with international agencies, and planning for international education.

In too many cases these agencies handle routine and official matters; they may need to be reoriented and strengthened to provide leadership. The United States, with its tradition of local and state responsibility for education, has very fragmented responsibility at the national level among a variety of government agencies. A number of private agencies are also deeply involved in international programs, and no single agency has responsibility for coordination. President Johnson's announced intention in 1965 included the establishment of a Center for Educational Cooperation to be a focal point for leadership in international education. At this writing this intention and others remain to be implemented.

Different countries will organize differently for country leadership and coordination. However it is done, it will be important to make clear to all concerned that provision is made for reasonable autonomy from foreign policy agencies. Educational policy is and should be related to the foreign policy of a nation; but it should not be subservient to it. Genuine educational cooperation among nations will be defeated at the outset if it is so administered as to give the impression that it serves the purpose of foreign policy and power politics.

A necessary concomitant of the organizational structure for cooperation is the availability of professionals trained to work cross-culturally in educational planning and cooperation. For many countries this will require the establishment of new programs of professional training and the use of such programs as do exist in other countries. Preparation of persons to man organizations and programs of cooperation in education should include strong elements drawn from comparative studies, social change, and educational planning. The new programs of graduate study and research in international development education in several countries may set a pattern. The field of comparative education is central to this task, as is foreign language teaching. Comparative study of education will not only make a substantial contribution to the preparation of the professional "educationary," it will also help develop a receptivity among educators generally for cooperation with other educational systems. The recent trend to study education in its total historical, social, and cultural setting appropriately enriches comparative education as a resource for cross-cultural cooperation.

We have identified several initiatives to be taken by a country interested in preparing itself for active mutual cooperation with other countries on educational development. A number of additional initiatives should be taken by individual countries ready to move aggressively onto the cooperative world stage:

1. Individual countries should support more effectively the work of UNESCO and other agencies capable of providing leadership for Cooperative International Education. Further initiatives, particularly among the great powers, are needed to help move UNESCO to a higher level of leadership and coordination and to a more significant program.

2. Many nations should take the initiative to increase the percentage of their gross national product which is contributed to international cooperation for development, particularly for educational development. The figure of 0.7 percent of G.N.P. (Gross National Product) has been suggested as a goal for development assistance in general; education should receive a major share of these increased funds. The trend of funneling greater amounts of development assistance through international agencies should be continued, as long as those agencies continue to improve the quality of their management and programming. The new thrust of the World Bank should be supported, particularly the greater emphasis on long-range educational growth.

3. Individual countries should take the initiative to formulate a clear-cut policy regarding their involvement in Cooperative International Education, a policy that is based on mutuality and reciprocity, on the urgency of the need for improved education throughout the world, and on the principle that through cooperation greater results are possible than through unilateral initiatives. The formation of country policy is necessary to guide the planning of government programs and for the guidance of universities, professional organizations, and other private groups which should become more deeply involved; the policy should encourage private sector initiatives in cooperation. It should eschew any direct relationship between cooperation in education and national image-building.

Country-to-Country Initiatives. Although there is a trend in the direction of multilateral programs and the funneling of funds through international agencies, bilateral agreements may continue to dominate. There is a need, therefore, for new breakthroughs in cooperation between countries.

Much of the interaction between countries has been one-way rather than mutual. It cannot be denied that a country highly advanced in its technology appears to have more to offer than a new country struggling with social, economic, and political problems. In actual practice this is less true, as we have indicated throughout, because of the problems of transplanting from one country's situation and experience to another whose situation and experience are greatly different. Furthermore, the assumption that the advanced country has the answers for the other country and no needs of its own to be met sets a psychological relationship that blinds both parties to the possibilities.

We have tried to indicate that even countries as different as Peru and the United States share education and development problems and that a mutual attack on these problems could produce answers of benefit to both. We are aware that sporadic cooperative activities have already been tried. We do not, however, know of any two countries that have deliberately set out to build a comprehensive coordinated program of cooperation. The activities suggested below could be the beginning of such a program:

1. Either of any two countries could take the initiative in arranging seminars involving selected leading educators, scholars, and professionals for the purpose of identifying and delineating development problems faced by both countries and outlining research approaches that would be launched cooperatively.

2. Cooperative, interdisciplinary teams of scholars might be established to make a thorough study of the implications for education of the broader approaches to educational planning discussed in Chapter III. Out of such an analysis could come truly innovative ways of determining purposes and content of education in each country, and of organizing programs and institutions.

3. A cooperative working group of social scientists and scholars in humanities could be established to discuss how international studies should be organized in each country to teach more appropriately about the history, culture, and society of the other. Curriculum decisions would, of course, be left to each country, but much edification could result in a cooperative analysis of the problems of cross-cultural education.

4. An exchange service corps could be organized between the two countries in which young people of each country would spend a period of two or three years in the other, working primarily in educational endeavors, studying, and learning from experience about the social and cultural realities of the other.

5. Cooperative interdisciplinary work-groups of scholars could be set up to work on the identification of educational problems which would be studied comparatively such as attitude formation among adolescents, language teaching in monolingual as contrasted with multilingual situations, and how to teach for cross-cultural empathy.

6. Experiments could be planned and tried out cooperatively on how to bring young people in the two countries into effective participation in educational development planning, and into actual work on service projects.

7. Cooperative graduate study programs could be developed in which students preparing for professional development careers in education, engineering, medicine, and other areas carry out their study programs partly in each country with the certificate or degree granted jointly by universities in the two countries.

8. Enlarged, systematic faculty exchange programs could be established through which teachers at all levels are called upon to make major inputs into the educational system of each country on the history, social situation, development programs, culture, and language of the other.

9. Exchange, school-to-school relationships could be set up between large numbers of schools in each country in which pen pal letters, curriculum materials, art and handicraft items, and students and teachers move back and forth. The purpose would be for the enrichment of the educational program cross-culturally.

As indicated above, these are only illustrations of a range of activities that could be systematically planned on a cooperative basis. Obviously, in many cases other countries should be brought into the activity, making it multilateral rather than bilateral but not interfering with mutuality.

Regional Initiatives. Such regional agencies as exist for the purpose of cooperation should move forward aggressively on their programs so as to test and demonstrate the ways in which such cooperation can be effective. In the forward thrust further problems that need special attention will be identified. The South East Asia Ministers of Education Council, for instance, should move ahead on their plan for establishing regional institutions for higher technical studies in each country. Other regions, such as Central America, South America, the Middle East, or Western Africa, should consider a similar possibility and should assess the SEAMEC plan for its feasibility in their region.

The East African Community recently established by the three countries of Kenya, Tanzania, and Uganda, and the supporting group of eleven nations that have formed the Consultative Group on development assistance to the regional community, suggest another form of regional cooperation for development. This organization should move ahead vigorously on planning the educational component of their cooperation as another demonstration and testing of regional cooperation. Recent reports on education in East Africa indicate that the schools are lagging behind the population increase in the battle for literacy, that the dropout rate is greater than expected, although the goal of "Africanization" of the teaching profession is being achieved. East Africa is surely a demonstration of the need for a drastically reoriented education, not just proliferation of existing school patterns.

The new series of cooperative educational evaluations launched by the Organization of Economic Cooperation and Development (OECD) in Europe is another promising venture. Under this plan an international team of senior examiners, following a descriptive review of educational trends, policy changes, innovations, and problems compiled by a staff group, visits the country to be evaluated and holds discussions with various educational officials. Members of this team reach certain judgments as to the adequacy of development of the national system of education, and in the final phase of the evaluation they present these to the senior representatives of the country under examination at the headquarters of OECD. The resulting seminar of ideas is witnessed by representatives of the other countries, for the edification of all. This plan requires a certain maturity of relationships among countries concerned but it has promise of being a means of meaningful cooperation. The results of this arrangement should be evaluated and presented to the world as another method of meaningful sharing. Coupled with the new OECD Center for Educational Research and Innovation in Western Europe, this scheme could be a powerful mechanism for moving education forward. Early reports from this cooperative evaluation program should be made available to UNESCO and other international and regional agencies.

The foregoing are only a few of the regional organizations and programs that have been in operation for some time or have been recently initiated. These efforts should be carefully evaluated and the results made known to the educational world as a basis for promoting more effective and systematic regional activities.

International Initiatives. As indicated earlier, the major potential resource for leadership at the international level is UNESCO. In terms of the broad conception of education, all UN agencies have important educational roles and UNESCO should provide the coordination required to maximize the total effort for cooperation.

This recognition of a central role for UNESCO in no way minimizes the efforts of other international agencies and groups—in fact, it should strengthen them. The various international scientific conferences in chemistry, entomology, heart surgery, psychology, and many others; the Pugwash and the Nobel Prize conferences; the efforts of individuals; the international organizations such as the World Confederation of Organizations of the Teaching Profession, are a few illustrations of the many useful efforts of people to work together internationally. The more help that can be given to such efforts so that they complement each other, the more they will contribute to building world cooperation for a Great Education.

A first step would be to make full use of information on what currently exists—programs and their purposes, proposed conferences, names and addresses of organizers, etc. As in the case of nations, individual international agencies should be free to plan their own programs, but they should do so with full knowledge of what others are planning.

Only UNESCO has the initiative to give the kind of aggressive leadership needed in this situation. As an illustration of the steps which might be taken, we suggest the following:

1. UNESCO could assert aggressive leadership through announcing an intent to organize a world work-conference on Cooperative International Education, and could call for a series of preparatory steps to be taken throughout the world by government, regional, and international educational, professional, and academic agencies. The announced purposes of the world work-conference would be (a) to distill the most creative thinking on the nature and qualities of a new education required to meet the challenge of the world crisis in education, and to formulate and make widely available a statement describing qualitative educational development goals commensurate with the needed new education; (b) to outline a program of cooperation among nations to identify the common problems of development to which education should speak more effectively; (c) to formulate guidelines for rationalizing and systematizing throughout the world a network of means—organizations, institutions, programs—through which to carry on educational cooperation among nations more effectively; and (d) to develop a set of suggested guidelines for individual countries on the initiatives required at the country level for countries which decide to enter consciously and systematically into genuine mutual cooperation for educational modernization.

2. In preparation for the world work-conference, UNESCO could (a) help to organize throughout the world under various auspices a coordinated series of work groups to formulate working papers for the conference; (b) lay plans for the naming of a representative, highly selected group to be charged with the task of synthesizing the working papers into a reasonably unified whole; and (c) issue a call for educational organizations throughout the world to organize conferences and seminars, to stimulate research and creative writing, and to experiment with innovative approaches, for the purpose of developing concern, insight into and understanding of the world education crisis and of the possible contributions of Cooperative International Education. The World Conference on Education organized by the Association for Supervision and Curriculum Development of the National Education Association (USA), to be held in California during March 1970, is one such activity. The International Education Achievement study, which launched its work with a study of mathematics teaching in 12 countries, is another.(12)

3. In cooperation with other appropriate international education agencies, UNESCO should initiate an evaluation of representative programs of international cooperation in education. Technical assistance programs between Western countries and underdeveloped countries, selected UNESCO programs involving country cooperation, cooperative training programs, and international cooperative research projects are some of the variety of programs which should be evaluated. The focus of the assessment should be on the process of cooperation; the results of the assessment should be fed into the materials prepared for the world work-conference on education cooperation.

4. UNESCO should commission a series of studies in several representative countries on the major problems of development to which education could make a more significant contribution. We suggest three

such problem areas: the formation and reorientation of national character and purpose in keeping with the present and future world community, the building of a more adequate and constructive social participation by citizens in development efforts, and the building of more harmonious and mutually productive relations among nations and of world roles for individual countries. These studies should be carried out by cross-national and interdisciplinary groups, making particular use of social and behavioral scientists.

5. In keeping with this new initiative, UNESCO should aggressively seek additional financial support, particularly from the wealthy nations of the world, and should present an enlarged budget geared to the task of providing imaginative leadership to a forward thrust in Cooperative International Education. Along with the request for additional financial support, UNESCO should announce a plan for an independent assessment of its accomplishments and failures, its program planning and administrative procedures, and its potential for an enlarged leadership role.

Institutional and Professional Initiatives. Within every country a variety of educational institutions and professional associations exist which should play more prominent international roles. These include universities, colleges, teacher education institutions, educational societies and special agencies, and professional associations of educators. We use the term "educator" in the broad sense to encompass all persons whose main profession is teaching in educational institutions, whether they be agriculturalists, anthropologists, mathematicians, psychologists, or professors of education.

Among these institutional and professional agencies, we see universities in most countries as the greatest potential source of leadership. Educational societies and professional associations look to them for sponsorship and guidance. Colleges and teacher education institutions are often affiliated with universities, formally or informally. They possess the greater resources needed for international education programs, including language experts, social and behavioral scientists, foreign students and professors, libraries and other teaching materials, and international connections of many kinds. In devising methods of more fully realizing their potential leadership role, universities will need to work more closely with the other institutions and agencies responsible for systematic programs: public and private schools and colleges, teacher education institutions, adult education agencies, state and central departments of education, educational associations, communications media, and others.

In our broader view of education, it is important to view any college or university graduate as an educator, whether he is educated and trained as a professional in medicine, agriculture, journalism, science, arts and letters, or education. In many countries colleges and university education are still at a premium; persons fortunate enough to achieve education at that level should feel a commitment to serve the development needs of their country, and realize that opportunities to teach others, formally or informally, abound in almost any professional role. Wherever possible, teacher education should be viewed as a university-wide responsibility and all students should be oriented toward their role as teachers. This might mean that all college and university students should be required to gain systematic knowledge about educational processes and problems and to participate in social service projects as well as direct work with schools as part of their education. It might also mean that some professors of arts, letters, and sciences, in their teaching, should directly service the future teaching roles of their students as well as teach for specialization in their field.

Of tremendous importance is the contribution that universities can make to pushing forward the limits of knowledge and the searching for answers to the many problems that inhibit solution to development problems. The typical attitude toward the university as a place of seclusion for professors or a means of gaining access into secure and status positions in government, industry, or the prestige professions must be replaced by a recognition of the unique responsibilities the university must assume to bring the powers of intelligence to bear on the problems of mankind.

In many countries this responsibility necessitates three new demands on universities: (a) that they work directly toward the lessening of the conditions of the poor and the destitute in all countries of the world, wherever they may be found; (b) that the university and the educational system be conceived as an informed instrument of social change, with professors and their students taking the initiative for responsible action toward creating such change; and (c) that the curriculum of the university and of all education must of necessity draw on the store of knowledge and the experience of every society, culture, and civilization of the world.

To accomplish a new thrust for universities, a greater emphasis must be placed on the future. It is no longer adequate to think of an educational institution as serving the task of preserving knowledge of the past and passing on traditional lore to the young. The substantial contributions of some universities to research and discovery in science attest to their potential—a potential that is not fully developed in the universities of many countries. The science of "futuristics" may become a scholarly discipline, providing reality to the often repeated justification for teaching about the past as a basis for projecting the future.

Since we view universities as being central in many situations to the contribution of educational institutions and professional associations, we choose to direct most of our specific suggestions to them. The reader can adapt these suggestions for other agencies as he sees fit.

1. Universities and associated agencies should move aggressively to assume greater responsibility for furthering worldwide dialogue on the important questions of mankind. Today, there exists a multiplicity of assumptions about God, nature, man, and society, greatly complicating international scholarly dialogue. To move more aggressively toward recreating the basis for scholarly communication will require all universities to broaden their goals, educate their constituencies, and promote faculty involvement across national boundaries.

2. To go further, institutions of higher education, and particularly those which consciously prepare teachers, should move aggressively in the direction of making their curricula more universal in the sense that knowledge and understanding should be sought from the whole experience of mankind. Anything less is inadequate in the growing international social system.

3. Universities, in cooperation with other agencies, should assume major responsibility for experimentation and research on how to organize curricula and learning programs so as to educate for a world view, cultural empathy, and international sophistication.

4. Universities and associated agencies should take major responsibility for studying, creating, and projecting the kinds of institutions, processes, and relationships required for greater and more effective country-to-country relationships, regional cooperation, and worldwide, systematic interaction necessary for the evolvement of a more humane and forward moving world community.

5. Universities should take leadership in breaking out of traditional organizations of knowledge and the traditional disciplinary framework of institutions of higher education, many of which are no longer applicable to the needs of the modern day world. Better arrangements for effective teaching may be found in various interdisciplinary programs planned around universal concepts such as nationalism, world problems such as the population explosion, and universal processes such as social change.

6. Universities should take greater initiative in establishing direct relationships with universities in other parts of the world. These relationships should be for purposes of mutual cooperation in advancing knowledge; teacher education might be one of the major threads of this cooperation.

7. In order to qualify for a greater role in the international, intellectual, and development community, universities must increasingly break out of their ivory towers and become more directly engaged in the social, technological, and educational problems of their immediate communities, states, and provinces.

8. Universities should exercise greater initiative throughout the world in gaining and maintaining independence of thought, research, and teaching. The traditional posture of institutions of higher learning has been compromised by the imposition of curriculum content by nationalistic governments, by being drawn too directly into defense research and intelligence activities, and by becoming identified with foreign policy thrusts through development assistance programs.

9. Initiative should be taken on rationalizing student and faculty exchange throughout the world and setting priorities. Clearly there is a unique contribution to be gained through study, research, and living

abroad. As education spreads in each country and the school and university population grows, it is obvious that for practical reasons a large percentage of students will not be able to participate in exchange programs. Improved ways of generalizing the international study and research experience of selected students and faculty to others should be explored.

10. Universities should become more seriously and totally engaged with the problems of education and teacher education. This increased concern should recognize the broader definition of education we have emphasized herein, and deal with the central role education can play in societies around the world. Academic departments in the arts and sciences, professional faculties, and administrators of institutions of higher education should take greater cognizance of their responsibilities regarding the improvement of learning across society, of furthering planned change and reorientation in education, and in solving key problems of teaching and learning. The education and training of all professionals should include preparation to play a role in the community in improving education. This will involve the acquisition of skills and insights required to understand human problems across cultural boundaries within each society and to operate effectively in the framework of existing social and political institutions.

In Summary. Education everywhere is struggling to find ways of playing a leading role in a world of rapid change, uncertain directions, and confused purposes. Nowhere is there emerging a clear picture of what that role should be and how it would be played. Partial insights and fragmentary thrusts can be identified in many countries. The varying cultures of the world represent promising human experience, but individual and social tendencies continue to perpetuate barriers to productive communication across national and cultural boundaries. Beginnings have been made through education for the kind of sharing and cooperation that could lead to more fruitful searches for answers to human problems.

An overpowering and awesome challenge is that of finding ways of maintaining peace and harmony among nations and peoples so that the world's wealth, technology, and power to destroy can be turned into instruments for greater human happiness and richness of life. Answers to this threatening problem do not appear on the horizon. Perhaps, hopefully, the beginnings that have been made on international cooperation in education can be promoted, matured, and coordinated as a pioneer movement in the creating of means for perpetuating worldwide cooperation. This experience with cooperation, hopefully, can help to create a common mentality, shared values and aspirations, and universal social abilities which will lead to the growth around the world of other kinds of cooperation which, individually and collectively, will result in a world of relative harmony, peace, and justice. This is our hope for an enlarged, rationalized, and systematized process of Cooperative International Education.

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